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MISCELLANY.

SITUATION OF THE SLAVES IN SOUTH CAROLINA.

We are aware, that the following piece is more temperate in its spirit, than most pieces of the kind, which have formerly appeared in New England. We suppose the reason is, that the gentleman who wrote it, has been in a situation to observe more accurately. The remarks apply more especially to S. Carolina and the neighboring states, as it is there that the author of this communication has the most acquaintance.]

For the Boston Recorder.

The situation of the black population in the southern section of our country, has often been the theme of contemplation to the Christian, the statesman and the philanthropist; and not unfrequently has it been the subject of discussion, in our public journals. Many of these discussions, we well know, have flowed from the pen and heart of men of fine feelings, and correct views on most subjects, to which they have given attention; yet, who, by erroneous information on the subject, have had their judgment biased by wrong, though magnanimous feelings—the sensibility of a soul, alive to the welfare of their fellow mortals. We wish not to be considered as taking a formal attack upon the conduct of such writers; for we believe them to have been actuated by motives, which we ever desire to hold in the highest estimation. When it is considered on the one hand, that those acts of outrageous cruelty, which sometimes, (though rarely) occur in the treatment of slaves, are circulated through the medium of public prints, with every possible aggravation; while on the other hand, the multiplicity of kindness which they receive from a vast majority of those who hold them, are never made the subject of remark, through the same medium; it ought not to excite our surprise, that calumnies, such as those to which we allude, should be thus freely expressed. Opinions in all cases are formed, from what is known, not from what is concealed.

The designs of the present remarks is, not to enter into any discussion on the principle of slavery, but to remove, if possible, the false prejudices, which many have imbibed, respecting the condition of this class of society, by exhibiting some facts relative to their real situation, and to excite deeper interest with regard to their spiritual wants. And here we would declare all local prejudice, and profess to be guided, simply by a spirit of candor and truth. Let it be distinctly understood then, that our view of this subject is limited to two or three instances. From representations, which have been made in public prints, and books which have been published on the subject, men, who have had no other opportunities of knowing the state of the blacks, have generally formed the premature conclusion, that such representations are substantially true, respecting most or all of them. Now, we have the assertion, that nothing can be farther from the truth. The greater part of them are comfortably clothed and fed and protected; many of them, spend their lives, contentedly; and some, so far as this world is capable of affording happiness. The portion of daily labor imposed upon them is certainly no more, than a person at the north would consider necessary, in order to enable him to the credit of being an industrious man; and in proof of this assertion, is the fact, that most of those who cultivate the soil, have both the privilege and the leisure to raise a few saleable articles for themselves,—which is done in innumerable instances.

The following anecdote, founded on a circumstance which transpired a few months since, in one of our principal southern cities, will serve more fully to establish the point under consideration. A colored man, who had been brought from Africa when young, became the property of a gentleman, who immediately gave him the occupation of a laborer. After a few years of successful industry and economy, he was enabled to purchase his liberty. By renewed exertions, he became, after the lapse of a few years more, the possessor of several domestic animals; and continued to increase his number. At length, having heard of the designs and operations of the Colonization Society, he became enthusiastic on the subject, and finally, determined to become an adventurer in the expedition. He therefore purchased a vessel, and fitted her out, for the purpose of removing his family and effects to the establishment. Accordingly, he embarked his domestics; acquainted them with his design; intreated them to accompany him; and asked them that they would there enjoy their liberty and live just as he should. Perceiving a reluctance on their part to leave their present mode of life, he then told them, that he had given them the choice, either to embark and enjoy like themselves with himself, or to be disposed of to others. The latter alternative, with but a single exception, was adopted by all.

Another striking proof of the position we have taken, no less than of the strength of their attachments when well treated, is the almost excessive grief which they manifest, at the decease of their masters. Often have we seen funeral solemnities interrupted by their sobs; often has the tomb been surrounded by these seemingly disconsolate creatures; and if ever death has drawn forth tears from the survivors, such tears, we are reason to believe, have sometimes flowed from the surviving slaves of the deceased. Adhering however to the principle of candor, on which we have professedly set out, we cannot refrain from dwelling for a few moments, on a topic, relative to them, which ought to claim the earliest and early attention of all, who have any regard to the moral state of mankind. With the exception of cities and towns, in the southern states, where we are happy to say provision is usually made, it is a lamentable fact, that the privileges and ordinances of the gospel, are too little known and enjoyed by them; and while a general, and unobscured solicitude is manifested for the state of the heathen abroad, we fear, that this portion of the heathen, although not wholly forgotten, are not so fully remembered. This neglect has, doubtless, hitherto been the effect of indifference, rather than of opposition to the subject;—and if so, there is every hope of success in the attempt to turn the attention of our southern brethren to it. Let it be remembered, that the blacks are immortal beings; and they are destined to a state of never ending glory; that they possess in common with others, the same immortal nature; that they must undergo the same moral change, in order to constitute them the heirs of glory; that the same atoning sacrifice must wash away their sins; and that the same salvation is provided for them, as for others. There is no distinction as to its blessing, between one race or nation, and another. They are alike proffered to the Jew, and to the Gentile; to the bond and to the free; to the male and to the female; as many of all these as "have been baptized into Christ, have put on Christ"—the apostle Paul argues that they are "all

one in Christ." But here a question of much moment suggests itself. What plan can be adopted to impart instruction to a class of persons, who are ignorant and superstitious, and whose habits of life are but little calculated to ensure success to such an undertaking.

We are aware that difficulties must be encountered in the adoption of any plan. But it is believed, that they would not be found insuperable. Nay, we are assured that the darkness of their minds relative to a future state of retribution, as well as their characteristic superstition, can only be removed by the light of the gospel, and the heavenly beams of the "Sun of Righteousness." Certainly, fewer and less formidable difficulties are presented in their case, than in the case of the savages of our western wilderness, many of whom we learn, have sweetly yielded to the mild precepts of Christianity.

If we may be allowed to speculate on this subject—a speculation, however, which has been the result of much reflection; we would present the outlines of a plan, the operations of which, we apprehend, would be productive of the most beneficial effects. Let then, those states which hold them, become immediate fields of missionary operations. Let mission houses for worship, be located at convenient situations, and under proper management. Let suitable and well informed men be employed as Missionaries, who will feel willing to make it their sole business to preach faithfully to those persons, who shall be collected on the Sabbath at these several establishments; and to converse plainly and practically with them, on the great concerns of eternity, as opportunity shall serve. We have distinctly in mind at present, a certain island at the south, at which such a system were adopted, several hundred blacks could be collected on the Sabbath, within the compass of a few miles—we say, they could be collected, and it might be added, they would be collected. The following is a short extract from a letter of a Missionary now laboring in one of those states, taken from a southern paper. "At York where I have sometimes preached exclusively to the blacks, I heard, some of them were much interested—understood all that was said, and in the evening, (Sunday,) instead of strolling about, were engaged in singing hymns." Now, who can calculate the amount of good that might be accomplished by the labors of a faithful man of God among them. If the religion of Jesus Christ is calculated to make men better, as well as happier, it is no more than rational to expect, that the moral character of this people would soon present a very different aspect from what it now wears.

Visionary as this scheme may appear to some at first view, we still think it practicable. Others may urge the want of means to put in successful operation such a system; but on this point, we contend that nothing more is necessary, than that their possessors should realize the advantages likely to result to themselves, as well as to the subjects of such benevolence, and the means are immediately at hand. And indeed on this foundation, must be commenced at home. Our southern brethren must be convinced of the wisdom and utility of the scheme; they must themselves be the actors, both in its incipient and progressive state. And we must be allowed to repeat, that it is our firm conviction, that a sense of the importance of the subject is all that is requisite in order to have this or some better plan in most successful operation. We will refer again to the letter just quoted, for confirmation on this point also:—"I have as yet heard of no objections to preaching to the blacks, though I have preached frequently to them; and at almost every planter's house where I lodge, I have a meeting for the blacks." From the letter of another Missionary, we take the following:—"The fears of the whites about my injuring the blacks by preaching to them are all gone; the more I can instruct them, the more they are pleased." To the period, when a "wide and effectual door will be opened," for the promulgation of the pure Gospel among these children of ignorance; our eyes and hopes are directed. For, if our fervent prayers have been, and shall continue to be offered. "Thine will the Sabbath, as it dawned upon the humble African, bring to him the heart-felt pleasures of religion; and while he ruminates on the glorious truths which he is permitted to hear, his feelings may be exclaimed, 'How amiable are thy tabernacles, O Lord of Hosts. My soul longeth, yea even fainteth for the courts of the Lord. My heart and my flesh crieth out for the living God.'"

For the Boston Recorder.

"IT WILL BE DONE."

Under this title, a small Tract in behalf of Missionary Fields made its appearance about a year ago. A few days since appeared another entitled "It will be done, No. II." This little Tract contains such a mass of facts, and presents them to the reader in so plain and convincing a manner, that we think no Christian farmer can peruse it, without immediately resolving to consecrate a piece of ground to the Lord. It appears that nearly \$2000 have already been acknowledged by different Societies, as coming from Missionary Fields. It is hinted that no returns have been received from many Fields. This is doubtless correct. We are informed that a considerable amount was raised within the limits of the Hartford County Missionary Society. The produce which has been received into the Utica Depository, is estimated at \$150. In other parts of the country we have heard of many fields the avails of which have not yet been paid over to any Society. When all that was raised the last year from this source shall be collected into one sum it probably will not fall much short of \$3000.

The Tract asserts that at the moderate estimate of \$12 per field, or allowing three fields to a town, of \$36 per town, the United States can this year raise \$286,000. This estimate is so fair that we do not see how any one can object to it. If we were doubled and instead of \$286,000, we should read \$572,000, it could hardly be called large. When it is recollected that the last year's receipts of all our principal benevolent societies came short of \$500,000, we see at once that the cultivation of fields to the extent proposed in the Tract will greatly increase their funds. This is very desirable, because last year their funds were not large enough. Our Missionaries suffered and in some instances their work was retarded for want of funds. Millions of mankind are not yet supplied with Bibles and Missionaries. The sum was not so large as can easily be raised. Who was ever known to be poorer in consequence of making sacrifices for Christ? A thousand instances press upon our memory in which the declarations of Scripture have been verified. "The liberal soul shall be made fat." "He that watereth shall be watered also himself." Fellow Christian! have you not ample means to do more? Do not decide this important question hastily. Coolly survey your means. Deliberately ask yourself what you can spare and devote to a conclusion which, your conscience will approve at the Day of Judgment, when you will meet the heathen at the bar of God.

No one should withhold his offering because the work of evangelizing the heathen appears to be great. Is it a work of magnitude? The reward of laboring zealously and faithfully for its accomplishment will be great. It is a most exalted—a most delightful work. It will go on whoever refuses to help it forward. If one man who is made steward of the bounties of Providence keeps back that part of them which he is able and which he is sacredly bound to give to this object, Jehovah who has all hearts and all treasures in his hand, will dispose of them to contribute—to give themselves and all that they possess to the furtherance of this blessed work, until the last idol shall be dashed in pieces, and the last idolater made an heir of immortal glory.

The sum demanded is not great. If contributions go on increasing for a century to come as fast as they have done for ten years past, who will venture to affirm that there will then be one thousand of the human family destitute of Bibles and Missionaries? Allowing the amount of contributions to have doubled in ten years, at the end of one hundred years, instead of a few hundred thousands, we shall have the round sum of \$200,000,000. And is this sum great? Will benevolence—will even avarice shrink from the delightful work of raising it in behalf of an object so glorious as the renovation of a world. We turn with shame to the fact, that the United States annually expend \$22,000,000 in destroying themselves, while they do not raise half a million to save the perishing heathen. When we have devoted as much in one year to the spread of the Gospel, as we have worse than wasted in the same time for ardent spirits, then and not till then it will be soon enough to say in our practice as we heretofore have done, that the last command of our ascended Saviour is unreasonable.

The Tract which has led to these remarks speaks of the happy influence of benevolent exertions on the youth of our country. We devoutly wish that this subject were more thought of and better understood than it is. The habits which are formed in childhood and youth make the man. A penny has been the only playing of many a sordid miser. The greatest benefactors of mankind have early been taught to relieve the woes and wants of others. What parent can look at this subject as it stands connected with the best welfare of his children, and of course with the best interests of the community without emotions of deep interest? Train up the rising generation in habits of benevolent exertion, and, while children, they will be more affectionate and obedient to parents—in youth they will make a better improvement of their privileges, and when grown up they will become better members of society. The offices of Church and State will then be filled by men eminently fitted for their stations. In short the whole face of society will be improved. Wars and armies may then be known only in history. In this view of the subject will not every parent who possesses land give his children opportunity to cultivate a field for the Lord. This may easily be done, even in places where Missionary Field Associations shall be formed, and the parents and young men of a neighborhood shall join in the cultivation of a large field. Thus as Missionary Depositories are established "in each market-town, and each city," the people in their vicinity, old and young, will bring in their offerings together and we shall soon see the treasury of the Lord replenished, & missions among the heathen greatly multiplied & extended.

After stating many interesting facts relative to Missionary Fields, all of which we have neither time nor room to enlarge upon, the Tract closes with the following appeal:—

"What impression ought this estimate to make on our minds? Knowing our Lord's will, shall we dare to neglect it longer? Shall a few individuals of this favored land share the honor and the happiness of raising millions of immortal beings from the depths of sin to the fellowship and favor of God, while the majority of us shamefully refuse to put our hands to the work? Forbid it heaven. Are we called Christians? Do we enjoy the blessings of Christians? Have we the hopes of Christians? Then where is our love to Christ? By the pleasure we feel in doing His will; by all the cruelties practiced in heathen nations; by the bleeding love and dying command of the Lord Jesus Christ, let us charge ourselves to be valiant for God."

If our opinion will be of any weight in extending the circulation of this little messenger of good, most cheerfully do we express our sincere wish that every farmer may be possessed of it. Let those who have perused it see that it is forwarded to others, and they to others. We hope that in each parish some individual who possesses a copy will invite his neighbors to meet together, or request them to carry after an evening conference and read it before them. Where it has been read, let an Association be formed on the spot. Perhaps it will be best to read it after the next Monthly Concert.

"Attempt great things. Expect great things."

SELECT REVIEWS.

From the London Eclectic Review.

MENTAL DISCIPLINE; or Hints on the Cultivation of Intellectual Habits; addressed particularly to Students in Theology and Young Preachers. By HENRY FOSTER BURDER, M. A.

The maxim has been often repeated, that the most valuable part of education is that which a man gives to himself. Yet experience shews, that the constant urging of this truth upon young minds is a matter of great use and necessity. Persons who do not possess the unconquerable force of genius, that fire of soul which finds fuel for itself in any circumstances and under any disadvantages, require to be strongly cautioned against the opinion which our natural indolence and levity are so ready to foster, that the toil and responsibility of liberal instruction lie wholly with the teacher, and that the learner has only to give himself up to passive impressions. Let every young person know, that, if he adopt this opinion, he has sealed himself under the bond of mediocrity, and worse than mediocrity. The gate of resolution and the path of toil alone lead to excellence.

Et labor ingenuus muneris dedit, et sua quæque Advigilare sibi jussit fortuna premendo. Impressed with this truth, some of the ablest writers and the best men, in all ages, have composed didactic treatises, upon plans more or less comprehensive, for the purpose of stimulating and guiding the voluntary efforts of fresh and active intellect. Aristotle, Cicero, Horace, and Quintilian, among the ancients; and Vives, Erasmus, Ringelbergius, Grotius, Yossius, Rolin, Locke, Watts, Mason, and many others, since the revival of letters; have cultivated this field, with honor to themselves, and to the unspeakable advantage of the students. Among modern productions of this kind, there is one of pre-eminent excellence, little known in this country, and which comprehends with accuracy and minuteness all the departments of polite literature and the strict sciences; the *Eudæus* of M. Deleuze, in 2 volumes, 8vo. Paris. Peculiar merit also belongs to Mr. Taylor's judicious and pleasing volume entitled *Self-Cultivation*.

But the multitude and the excellence of such

works have by no means superseded or even diminished the propriety of a treatise planned and purposed like that before us. The qualifications of the Author are evidently well adapted for didactic composition. He is a man of extensive and correct attainments; his habits are those of cool, patient, and careful thinking; and his style is, like his judgment, exact and luminous. In an introductory portion of the work, Mr. Burder thus describes his intention and arrangement.

"The class of Students for whose use the following Hints are particularly designed, is that of young men, either engaged in a course of study preparatory to the Christian Ministry, or desirous of still advancing in a career of intellectual improvement after they have actually entered on the duties of the Pastoral Office. The advice conveyed in the following pages are therefore distributed and arranged under two general divisions: The First, Hints to aid the cultivation of Mental Habits with a view to the acquisition of knowledge, in a course of preparatory study. The Second, Hints to aid the cultivation of Mental Habits, with a view to the communication of knowledge in the engagements of the Christian Ministry. This division is adopted, not only because the line of separation is distinct and obvious, but also because the hints suggested, and the principles enforced, in the first part, are of general utility, and applicable to the cultivation of the human mind, whether with or without any reference to professional engagements; while the advice conveyed in the second part are almost exclusively applicable to those for whose use they are specifically designed."

The work is constructed upon the plan of *Aphorisms*; each of which is expounded and illustrated in a manner which indicates an enlarged and liberal mind, a comprehensive acquaintance with human nature, & the elevating influence of Scriptural piety. We should have been, however, the more gratified, if the enlargements had been more extended. The Author does, indeed, anticipate this opinion, by saying, that 'the object proposed, is simply to present to the student those outlines, of which reading and reflection will, without difficulty, supply ample illustrations.' Certainly, we do not censure a writer for not having performed what he explicitly disclaims the intention of performing; but yet, we conceive that, without running into intolax and obvious discussion, most parts of this extensive subject would have received further and valuable illustration from the dictates of experience, the refuting of objections, and the adducing of considerations proper to arouse the torpid and animate the discouraged. Some of the vivid and soul-inspiring passages of Ringelbergius might have been introduced, as citations, with admirable effect; and a rich abundance of excellent observations, would, without any plagiarism, be suggested by the singularly valuable dissertations of Gausson. Instead, however, of complaining of the want of what we have not, and what we had no right to expect, we thank Mr. Burder for having performed so useful and meritorious a service to studious and inquiring young persons. These "Hints on the Cultivation of Intellectual Habits," will be of very great advantage, whatever may be the professional pursuit, or the station in society, of their attentive reader; but to students for the sacred ministry, whose hearts are devoted to their high calling, and who desire to become "workmen that need not to be ashamed," they will be found invaluable. We might make many pleasing and useful extracts, but shall content ourselves with one, as a fair specimen of the spirit and tendency of the work.

"iv. The importance of unwearied assiduity in a course of mental improvement, is evinced by the contrast observable between different classes of Christian Ministers.

"From the observations and inquiries I have made, in reference to the plans pursued by young Ministers after terminating their academic career, I have been disposed to regard them as forming two distinct classes, the one class consisting of those who, by a course of mental discipline, are making every year progressive and obvious advances in their qualifications for public usefulness—the other class consisting of those who, year after year, exhibit the same unvarying complexion of intellectual character, without any perceptible progress in comprehension of mind, power of thought, or extent of knowledge. Their resources appear to be exhausted; their sermons, instead of presenting to their hearers, 'things new and old,' reiterate ideas perfectly familiar, in forms of expression which may be almost anticipated. It is scarcely necessary to add, that under such ministrations, but little interest is excited, but little impression is produced. Indolence on the part of the minister, induces torpor on the part of the hearers; or if on their part stronger feelings are excited, they are emotions of painful regret and growing dissatisfaction.

"On the other hand, the diligent student, guided by the noblest principles, and impelled by the strongest motives, is constantly adding to his stores of knowledge, and his facilities for the discharge of professional duties. If his direct preparation for the pulpit, rendered easier by the power of habit & the augmentation of his materials of thought, demand a less proportion of his time, he by no means contracts within narrower limits the efforts of his mind, but delights in the opportunity afforded for the accumulation of the most important knowledge. By diligently pursuing this course, he must be necessarily increasing his ministerial qualifications, and rising in the estimation of the people of his charge."

Remarks on the Present State of IRELAND; with Hints for ameliorating the Condition, and promoting the Education and Moral Improvement of the Peasantry of that Country. By R. STEVEN.

But we turn from the political to the moral condition of this much injured country. Among the obstacles which lie in the way of general education and the circulation of the Holy Scriptures, Mr. Steven adverts to the state of the Protestant Church establishment.

"The vast number of parishes which are without any resident clergy, is an obvious hindrance to the march of education, and cannot fail to involve the rulers of the church of Ireland in a solemn responsibility." It will scarcely be credited, that there is, at this very time, in one district a space of one hundred square miles, and that not

"I know what is usually urged by the non-resident clergy, as an excuse for their dereliction of duty. 'We have no cure.' I. e. there are few or no Protestants in the parish. To such I would say,—your sin is written on the front of your excuse. It is in this which has so seriously reduced the number of Protestants. 'You have no cure.' Have your Catholic parishioners no souls? Are there not a thousand ways of serving them, in return for their contributions towards your comfort? I fear, the Chief Shepherd, in the great day of account, will not admit of your plea. 'You have no cure.' I ask, in the name of reason, of religion, and common honesty, why, under these circumstances, you exact your tithes, without an equivalent, from the poor who have another establishment to support?"

in a thinly inhabited or mountainous part, but in one of the finest counties in Ireland, in which there has neither been a church nor resident clergy, in the memory of man.

"The union of many parishes in one, too, presents a serious impediment to the intellectual and moral improvement of the people. I will give one instance, out of many, in which eleven parishes are united. This parish has only one Protestant minister, although there are priests and coadjutors in it, to the number of about twenty.

"This is, indeed, an alarming evil. The circumstance of there being no resident clergyman, or, as in the latter case, of a great part of the parish being ten or twelve miles from the church, renders it necessary for the Protestant parishioner, being destitute of clerical service, to apply to the Catholic priest, (who, with his curates, invariably resides in the parish, there being no non-residents in that church,) for the baptism of his children; so, also, when he is sick or dying, he is often so ignorant as to apply to the same quarter for absolution.

"In this way, there has been a great accession of nominal Protestants to the church of Rome; so that in districts where, fifty or sixty years ago, there was a considerable body of Protestants, there is now scarcely one family left. And had it not pleased Almighty God, in his great mercy to Ireland, to raise up a noble band of faithful clergymen in the Establishment, who preach the Bible doctrines of that church; to institute the Hibernian Bible Society, the London Hibernian Society, the Hibernian Sunday School Society, and other similar institutions, and to send forth village missionaries; in fifty years, as matters were going on, there would scarcely have been found one Protestant among the lower classes in the country parts of Ireland."

Other obstacles present themselves in the shape of a spurious candour and an intolerant bigotry; but what the Writer considers as a still more formidable enemy than either, is 'that monstrous incubus, apathy.' With regard to the first, there is, we are told, an anomalous class in Ireland, who are warmly contending for the political emancipation of the Catholics, but are wholly indifferent as to their ecclesiastical emancipation; refusing to exercise their local influence on their estates, to prevent the priests from assuming an arbitrary power over those persons who are willing to have their children educated. 'They can stand by,' says Mr. S. 'and see, unconcerned, large schools broken up, the Scriptures cast out and burned, and the hearts of the children and their parents almost broken at not being allowed to attend the schools which they prefer.' The opposition to 'Bible schools' on the part of the Roman clergy, has been of late on the increase; throughout the whole of the Catholic districts; and has, in some counties, put on the form of open outrage.

"The enemies of education have, in one place, burned a very excellent school-house, and a master's dwelling-house, and afterwards proceeded cruelly to card the master, and in doing so, they broke two ribs in one side, and one on the other, so that his life was despaired of. In a multitude of instances, the whole of the arduous of the church, *altered in that country*, has been opened on the offending parents who dared to exercise the inalienable right of disposing of their children as they pleased. Numbers have, notwithstanding, exercised this right, fearless of the consequences, and, in the face of threatening the most appalling, have continued their children at the schools of the Society;—others, alarmed and terrified, with grief have confessed that they must withdraw them.

"The growing desire of the Catholic parents for the education of their children, has compelled the Priests to open schools in a way of self-defence. In these schools, they can no longer (as formerly they did in what they called schools) abstain from teaching the children to read. But, though reading is taught in them, they are, as far as I have observed, wholly destitute of the Scriptures. I have visited very many of them, and never found one copy of either the *Rhemish* or *Lowey* Testament in use. They appeared, at best, destitute of books, no provision being made for their supply. If they had any, which was rare, I found them generally very improper, being just what the cabin of the parents' perchance, could furnish."

Mr. Steven repeats this important assertion still more distinctly, in arguing against the adoption of the Catholic versions. The parents of the children, he says, make no objection to the Protestant version, until excited to it by the priests; and whenever the priest has in sincerity approved of the introduction of the Dowry Testament, he would, if pressed, have consented to the use of the Protestant version.

"The truth is, that the Church of Rome will not allow their own Scriptures, under any circumstances, to be in the hands of the laity, nor circulated through the schools. In proof of this, I have visited a great number of the Catholic schools, and never found in one of them a single copy of the Scriptures."

Some of the most pleasing instances are given of the strong attachment of the children to the schools. 'The priest may take away our books,' said one boy, 'but he cannot take them out of our memories.' In some places, the priest stands at the corner of the street with a whip in one hand and a crucifix in the other, to chastise the children belonging to his flock whom he finds going to the Society's school. Mr. Steven mentions an instance in which this is notoriously practised: the children collect in numbers, and cautiously approach the dreaded corner; a general burst then takes place, and it is a race between the priest and the priest. 'And there are not a few Protestants,' adds Mr. Steven, 'who can quietly suffer the priest to take his course, who would join in the cry against the Protestant minister, were he to imitate him.'

In spite of all opposition, the cause of education is going forward. So anxious are the parents, in many parts, to obtain it for their children, that the Writer has known them voluntarily offer to build a school-house, and actually help in its erection without wages. It is only, he says, the want of funds, which prevents the Hibernian Society from doubling the number of its schools. Schools have been successfully instituted in some of the prisons; in particular, in the county gaol of Sligo. Mr. Steven states, that above 150,000 children, and above 7000 adults, have entered the Hibernian Society's schools since the commencement of its labors, of whom not one, that he has ever heard of, has been arraigned for any crime; although, out of every thousand of the population, it is calculated that twenty-one are annually committed to prison.

"This diabolical process is effected by driving a number of nails through a board, in imitation of a card. They strip the object of their fury, and drag this instrument of torture up and down the bare back, till the ribs and backbone are lacerated. Mortification and death frequently follow."

† In one county, a clergyman has pointed out to the Committee, eligible situations for the schools, which he would be willing to take up his superintendence, but, from the want of it, it is doubtful whether the Society can pay attention to the application.

THE CHARACTER OF THE BRITISH DOMINION IN INDIA.

Extracts from Address of the Governor General of India, at the public examinations of the Students in the College of Fort William.

In the Address delivered at the examination held in July 1820, the Noble Marquis observed:—
“The annals of the world do not furnish another instance so flattering for the reflection of a people, as the influence enjoyed by the British Character in India. Contemplate the manifestation of that influence throughout this vast Empire, and ask yourselves in what the secret of such a sway consists. Observe the reliance so generally placed on our intervention—the confident recurrence to our advice, to our instruction, to our kindness—the universal profession of the comforts, (a new word for Central India) reaped through our fostering care—say whether so remarkable an effect could exist, but from the experienced probity and fair intention of our Civil and Military Functionaries. In this, they are the Representatives of our Country. A glorious conception; for it is not on one individual disposition that the Natives so repose themselves, but on our sense of the conduct which they know to be held obligatory by us as Britons.”

At the examination held in July of last year, His Excellency, after stating that the extension of the British Possessions in India had been forced on his more immediate predecessors by the peculiarity of public circumstances, added—

“I have indulged myself in this detail, to show how incorrect are the notions so generally entertained, of our country's having achieved dominion in India through projects of conquest. No, we are not conquerors! Those dignified personages, to whom I adverted, never prosecuted a measure, or harboured a wish, for the subjugation of India. They studied to give a form and fashion to the structure of our power; such as, by discouraging assault, and not by imposing an odious thralldom, might produce a quiet, as distinctly beneficial for the Native States, as it was desirable for the advantage of our own concerns.”

“I repeat, that the pre-eminent authority which we enjoy is not the fruit of ambition. Force could never have effected the establishment of our paramountship, though it was necessarily the subsidiary means through which those Native States who wished to admit our influence, were enabled to surmount the obstacles that checked their inclination.”

“On what foundation, then, does our supremacy rest? On that opinion of the British Character which induced the several States, now leagued under us, to place implicit reliance on our good faith, our justice, and our honourable purpose of fostering their interests. I have stated it on former occasions, but I repeat it now with augmented proof and triumph: never before was there so glorious a testimony borne to the principles of a people—British Sway in India is upheld by the cordial concurrence and active ministry of the Indian population.”

“Where have we reared the olive branch, that multitudes have not flocked, and renewed their suspended industry with all the glow of conscious security? Man does not flee from our rule; he seeks it at the expense of breaking through all the habits and prepossessions which attach him to his native spot.”

“The Magistrate of Bareilly has reported, that within the last twelve months, there was an addition of above two thousand two hundred and seventy houses to that city. In one district, which the ravages of predatory bands had caused to be left wholly uncultivated, and which indeed had become nearly uninhabited, before the expiration of one year, after we had provided for its safety, there were more than two thousand ploughs at work; and, before the completion of the second year, the number employed exceeded five thousand! An eye-witness, from our newly-acquired possessions in the vicinity of the Nerbuddah, has told me that he saw, at some of the small towns, the people busied in levelling the fortifications, which had, perhaps for generations, been the protection of the place: on asking the motive, he was answered that they should now want space for an expected increase of inhabitants; besides which, the place would be more healthy from the free current of air, and ramparts were no longer necessary for their security since they had come under the British Government.”

“I have chosen these instances from parts of the country widely separated. The facts, singly, are not very material; but, when taken as samples of an aggregate, they furnish matter of heart-felt reflection.”

(London Mis. Reg.)

Domestic Religious Intelligence.

From the N. Y. Christian Herald.

Narrative of the progress of Religion within the bounds of the Presbytery of New-York, presented at a Meeting of the Presbytery, April 15, 1822.

The Presbytery of New-York rejoice that, in furnishing a narrative of the progress of religion within their bounds, during the past year, they have such abundant cause of thankfulness to the Glorious Head of the Church, who is exalted as a Prince and a Saviour to give repentance unto Israel, and forgiveness of their sins. Whilst there is much to lament and constrain them to unfeigned sorrow and humiliation, there is more to call for their gratitude and praise than in any preceding period since their formation. Heretofore indeed individual congregations have been blessed in a signal manner—but now the blessing has extended to many, and seems extending to others, promising a more than ordinary success in the conversion of sinners, and edification of saints, amongst the crowded and diversified population committed immediately to their spiritual care. In confirmation of the expectation of such a promise, they present, as the result of the free conversation on the state of religion in the churches subject to their jurisdiction, the following facts, viz.

I. There is, with hardly an exception, a growing attention to the public worship of God; particularly in the city of New-York. This attention includes both an increase of numbers, and of apparent impression on the hearts of the hearers, with corresponding fruits in their conversation and deportment.

II. Five new congregations have been formed, under circumstances which cherish the hope not merely of ephemeral growth, but of final establishment, so as permanently to aid in the great cause of promoting the Redeemer's kingdom. Four of them are in this city, viz. the Central Presbyterian Church, in Beome street; the Vandewater-street Church; the Bowery Presbyterian Church, the coloured Presbyterian Church, in Rose-street—and one in Brooklyn, Long Island. The Presbytery hail the formation of the church of people of colour, and cannot but look for solid advantages towards a class of persons hitherto too much neglected. They wish them God speed, conscious, that until they acquire for themselves an ecclesiastical character, and are made to feel its worth and responsibility, comparatively little good can be done for their spiritual interest.

III. Increasing harmony among the pastors and sessions of the different churches within this city. The Presbytery particularly refer to the fact, that they have formed a concert of prayer together, meeting from time to time on their own adjournment. The special object of these meetings is to unite in supplication to God for a blessing on all the churches connected with them. The concert includes all the officers of the churches with not one exception. They meet not merely as brethren, ministers of the common salvation, but as rulers in the house of God, accountable not only for themselves but for the souls committed to their care. In these meetings, as the object is one, so is but one heart, united and excited under the influence of the Spirit.

IV. The classes have been multiplied in all

our congregations, and attended with more than usual success. These institutions the Presbytery consider of invaluable benefit to the church of God, and as nurseries to train up members to occupy their places in the midst of other hallowed borders. They are calculated, if properly improved to discipline the understanding in the mind of the Spirit, and elevate the affections to that Holy of Holies, for which he alone by his power can qualify any of our fallen race. Thus improved, they unfold the Bible as a book, not merely of curiosity, but of deep and eternal interest, and make every Bible scholar feel that it contains the charter of his salvation, and the rule of his life in all his relations and circumstances.

V. The out-pouring of the Spirit has been more general and marked than heretofore. In this the Presbytery distinctly observe not merely the grace of God, but the sovereignty of that grace. Whilst they are constrained to pay due homage to the means which he has established, they recognize the fact, that he is not bound by them in the distribution of his mercies. Still they feel it to be their duty to follow in the path which he has prescribed, until he gives decided Scriptural evidence that he interposes directly. In all these cases, personal holiness, manifested in the various relations of life, they deem indispensable for the establishment of Christian character, and the enjoyment of Christian privileges. They are constrained to make these remarks from the fact, that in some of those congregations where he has poured out his Spirit, conversions have been sudden, from the deepest distress on account of their consciousness of guilt and pollution. In a short time many have been enabled to accept of the proffered pardon, and rejoice in the hope of the glory of God. The congregations which have been chiefly blessed are, the Brick Church, the Orange-street Church, the Spring-street Church, and the church at Corlaer's Hook. In the former church not far from one hundred instances of conversion have occurred during the past winter. In the second, since last December, twenty-one. In the third, fifty added during the year, and fifty now under conviction. Of these congregations, the blessing of God appears conspicuous in the second. This congregation was in a divided, distracted state during the fall. Their number is comparatively few, yet out of the small number he has raised many to praise him as the rescued of the Lord the Redeemer. In these congregations the work has been throughout orderly. In some of the others there is a loud call for thankfulness and increased exertion—in the rest for humiliation and prayer unto God.

VI. The Presbytery cannot but take notice of the prevailing spirit of prayer which has been granted in some of the churches. This appears to have been the case with the Brick, Spring-street and Hempstead churches. In other churches it has appeared, but on a scale much smaller. This ought to encourage other churches to act as Jacob did, not let the angel of the covenant go, till he bless him. As prayer is the life of the Christian, so it is the life of the church; and until the members of any church are excited to unite in this important and delightful duty, they need expect no blessing. Let them then be importunate with the hearer of prayer, exercising faith in his own promise, and they need not apprehend that he will fail in the fulfilment of that promise. The Presbytery are happy to state, under this head, that so far as they have heard, the praying societies heretofore established in the different churches, are continued, and in many of them increased. In a few, the congregations are directed into praying circles, where either the officers attend and preside, or intelligent, trust-worthy laymen take the lead. As these circles are private, and the meetings in them contemplate merely the exercise of Christian duties towards those with whom they are connected, or who may providentially be cast upon their friendly admonition and advice, the distributing order is not directly violated, recommended to other congregations. The public monthly concert of prayer, has been attended in all our churches.

VII. The Presbytery refer to the spirit of exertion which has been excited during the last year—an exertion including in it not merely the bounds of an particular congregation, but extending to other congregations, so far as was proper and consistent with ecclesiastical order. This has been particularly the case in the Brick Church, where the members, as a body, felt themselves constrained to do something for their Master. Twenty-three praying societies exist in that church.

VIII. The children have been instructed in the principles of religion, and the baptized ones collected together by the pastors and sessions, for admonition and prayer in their behalf. The instruction dispensed to the children, and the collecting of the baptized ones, vary in different congregations as to the time appropriated to these objects. In some, the children are catechized weekly—in others every fortnight. In one or more of our congregations, the baptized children are convened previous to every communion—in others according to the discretion of the session. Throughout our churches who are supplied with the gospel ministers, both duties are performed, and in many instances with encouraging effect.

The Presbytery feel it incumbent on them to state, that with these strongly marked evidences of God's kindness to a few of their churches already mentioned, there are facts connected, which show that other churches are not entirely passed by. Such, however, is the character of the work commenced and progressing among them, that it does not demand special notice in this narrative, further than their fervent prayers to God to carry on and consummate in them his most holy will.

In contrast to this bright side of the picture of their religious state, the Presbytery present the dark side—the darker because of the contrast. A few of our congregations remain cold, heartless and dead. They have, indeed, a name to live—but discover few, if any, of the characteristics of spiritual life. Throughout our city and its suburbs, the profession of the Sabbath continues to harass and distress the upright follower of the Redeemer, both as it respects his own exercises of mind, and his public duty.

The Presbytery, in concluding this summary statement, exhort the churches to increased attention to prayer, for a blessing from the Healer of prayer. The effectual, fervent prayer of a righteous man, availeth much. Let then the redeemed of the Lord go forth under this assurance, to His work, who will never disappoint his children, or fail in his promise. They have much to ask—but there is much more to give than they can ask aright—May their prayers be heard, and the answer be given in blessings upon all our churches, and our neighborhood relations, so that the name of God may be glorified, and the redemption of his Son magnified.

Extract of a Letter to the Editor of the Boston Recorder, from a Clergyman, dated Sandy Hill, Washington County, (N. Y.) March 29, 1822.

“Tracts, I have long thought, are of much more importance than has generally been imagined. They prepare the way for something far more important—the BIBLE, and I cannot but rejoice that such societies are springing up in all parts of our favored country. A Female Tract Society has lately been organized within our bounds, and from the anxiety which is manifested by many to read the tracts, I indulge the pleasing hope, that those who have been instrumental in forming the institution, may never have reason to regret their having been engaged in this labor of love. I wish it was in my power to commend some pleasing intelligence respecting the efforts of Zion in this part of our land. But, alas! the ways of Zion are made to mourn. At the last meeting of our Presbytery, (the Presbytery of Troy,) it appeared that one congregation had during the past year been visited with the influence of the Spirit.

This congregation is situated in North Pittstown, in Rensselaer County. I cannot state the exact number of hopeful converts. It is however about 25 or 30. To other congregations, some additions had been made, but they had not enjoyed any particular season of refreshing. The county of Warren, which is included in our Presbytery, enjoys the labors of two faithful servants of Christ. Mr. Davis, who preaches in four towns, and Mr. Kitchell, who preaches in Bolton, and who is engaged a part of his time as a Missionary.”

NEW-YORK MARINE BIBLE SOCIETY.

On Wednesday evening, April 10th, this Society celebrated its sixth anniversary, in the Presbyterian church in Wall-street. In the unavoidable absence of the President, the Chair was taken by Mr. John Westfield, one of the Vice-Presidents, and the Rev. John Tuit, minister of the Mariners' Church, opened the meeting with prayer. The annual Report was read by the Rev. Samuel Nott, Jun. Corresponding Secretary, and on motion by the Rev. John Ellis, seconded by James Eastburn, Esq. it was unanimously resolved to have the report printed and circulated. Another motion was made by the Rev. Thomas Briantall, (of the Episcopal church,) and seconded by John R. Hurd, Esq. expressing the necessity of some renewed and more extensive exertion to raise the funds of the Society, and to supply seamen with the Bible. The gentlemen who moved and seconded the resolutions, made short and appropriate addresses, in which they depicted the situation of seamen & their destitution of the means of grace; alluded to the success which has ever attended the efforts made for their improvement, and urged their peculiar claim on the Christian public, and especially on Merchants, for that aid which is required in order to give them the Word of God. The presiding officer followed with some feeling and pertinent remarks, and concluded with an appeal to those present, to contribute as much as they could on this occasion, to give the Bible to perishing sailors. Although the evening was very unpleasant, and very few persons were present, the collection and life subscriptions amounted to 100 dollars.

Extract from the Sixth Annual Report.

It was mentioned in the last annual report, that there had been just received from the American Bible Society, the very liberal donation of three hundred Bibles and two hundred Testaments. From this stock there have been distributed the last year, 218 Bibles and 9 Testaments, making the whole number distributed since the formation of the society, 3769 Bibles, 209 Testaments. Of these some have been placed on board ships for the use of the crews, some have been sold and some gratuitously furnished to seamen, according to the best judgment of the distributing committee. In several instances, those Bibles which have been furnished to the shipping, have been sold to the seamen, who have been desirous to purchase and retain a book which has been the companion of their voyage. As the Agent of the Board was, not long since, passing by a ship lately returned from the Baltic sea, he was accosted by the Captain, who was desirous of communicating to him the history of the Bibles furnished to his ship at the commencement of her voyage. All on board but the second mate were then exceedingly profane. Soon after leaving the Hook he distributed the Bibles. Before he arrived at Peterburgh, he did not hear a profane word uttered on board. A visible reformation continued during their stay in port, and on the passage home. When he was entering the port of New-York, his crew all came aft and begged earnestly to be shipped for another voyage. When they were paid off, they took all the Bibles on board, and paid for them, which money the Captain handed to your agent.

During the past year, our Captain has called twice to pay for Bibles formerly received, and to obtain more. The last time he stated, that one crew had then sailed with him four voyages in succession, when formerly he had never been able to retain a crew for more than one voyage. This change for the better, he attributed altogether to reading the Bible.

Within a few months past, the Board have issued and distributed a circular addressed to Ship-Masters, urging them to take an active part in furnishing their men with Bibles, and particularly in inducing them to purchase. The Board are fully persuaded that Captains will render an essential service to their seamen, and be amply repaid in their improved behaviour, if they will generally comply with their wishes in this respect.

During the year, many seamen have manifested an anxiety to obtain the Bible, and in several instances have cheerfully paid for it. [Ch. Herald.]

From the N. Y. Christian Herald.

CAUSE OF THE JEWS.

Our readers will recollect that we lately published a letter from a gentleman in Charleston, S. C. [See Recorder, page 49.] which gave an account of the conversion of two Jewesses, and of the attention of several others to Sabbath School instruction. We are now favored with another letter from the same gentleman, addressed to the Rev. Mr. Frey, of this city; it is dated

Charleston, S. C. March, 1822.

DEAR SIR.—I received the tracts which you sent me by Mr. Gibbs, and am exceedingly rejoiced that this kindness of yours, has discovered to me the disposition of some precious Christians here. Immediately on the receipt of them I made it known that I had received a package from you. I had a number of calls for them, and they are now nearly all of them in circulation. This introduction has developed the possibility of forming a Society, auxiliary to the American Society for Meliorating the condition of the Jews, so soon as your views and wishes are known here. I like you received the tract, which you lately sent me; this also was eagerly caught up, and I have it in charge from a few female friends (who are generally most active in schemes of benevolence here) that they would forward to me a number of them, that they may have the privilege of distributing them. This Tract (with the two former) has been published in our religious paper.

My dear Sir, I know it would rejoice you to hear of any attention that has been manifested by your “kindred according to the flesh,” and it was natural that after the information which was contained in my first letter, you should wait with some solicitude. The female of whom mention was made, has from the concurrent testimony of ministers and lay Christians, conducted herself in all respects as a sincere and ardent follower of our blessed Saviour. The other said to be in a tender state of mind, has also given satisfactory evidence of a change of heart. Under these circumstances, I need not expect to surprise you, by telling you, that they have forsaken the synagogue, and that they have been cast out by the Jews.—These two are constant in their attendance on the preaching of the word. Oh my dear Sir, how shall I convey to you in terms of too expressive thankfulness, the intelligence that the Great God of Israel has put it in the hearts of four more Jewesses to confess before the world that Jesus is the long expected Messiah. It was estimated to me shortly after I wrote to you, that a family of Jewesses under a course of Christian instruction by the Rev. Dr. Gadsden of the Episcopal Church, and upon particular inquiry I found this information to be correct. The family consists of the mother and her three daughters by the name of Hyams. The Jews say, “Let them go; we do not want them.” Not having had intercourse with any who have visited them, I cannot tell what evidence they give of spiritual light. A few Sabbath ago, on my way to church, I saw these four families also on their way to the temple of God, then to worship him as he is revealed in the Gospel of Jesus. On arriving at the church to which I was going, (a minster house, in which a mission-

ary from the Andover Seminary preaches,) there I met the two Jewesses first named. Yesterday I attended the same place of worship, and there met them again. These are facts, from which you will please draw your own conclusions.

As I intimated above, the time appears to be fully come, when a Society may be formed here auxiliary to yours. Some females are pressing it with much importunity; and there is no question, but that many of active influence could be brought to engage in such a work of benevolence. To the end, therefore, that such a desirable object may be accomplished, I beg that you will give all necessary information.

For the Boston Recorder.

Massachusetts Missionary Society.

During the month of May, collections are usually made to promote the benevolent purposes of the Massachusetts Missionary Society; and it is important that its friends should be distinctly informed that special exertions are necessary to augment its funds. The calls for missionary labour, during the year, which closes with the present month, have been unusually numerous and pressing; & the prospect of usefulness quite encouraging. Seventeen Missionaries have been employed in the service of the Society the present year, and the amount of their several periods of labor, is nearly four years and an half.

The principle on which the Trustees have conducted their operations, is to afford assistance to those towns, where there is a disposition to do something towards supporting the Gospel, and the prospect is encouraging, that with the blessing of God, the christian ministry at no very distant period, may be permanently established. This measure has had a very favorable effect. It has led to union and action. A number of towns have raised what they could by subscription for the Society, to obtain a Missionary; and they have found that the more they do, the more they can do; and the longer they enjoy the labors of a pious, devoted, well educated preacher, the greater is their desire to have such a man settled among them. More than five hundred dollars have actually been collected and paid to the Society the present year, by those in the wilderness, who have enjoyed the labors of our Missionaries. This single fact proves, not only that those destitute places really value the Gospel, but that the labors of those, who have been sent to them, have been highly acceptable. Without this aid, it would have been impossible for the Society to have met the expenses of the year; or rather had it not been for the encouragement they had of such aid, they would not have sent so many laborers into the field. But with this assistance the expenses of the Society the current year, considerably exceed its income. In addition to the pay of the Missionaries many books and tracts have been sent, and widely circulated, in the new settlements.

In order to keep up the excitement, which has been produced, and hold possession of the ground we have occupied, we must do at least as much, and probably more the year to come, than we have done the present.

We have begun to labor and made a good impression, that our efforts should be continued. If when the people are waking up and concerting measures to raise money for the support of the gospel, they are abandoned by the Society, they will be discouraged and fall back again into their former state of coldness and inactivity! The planting and strengthening of churches, and the permanent establishment of the ordinances of the Gospel in our new settlements are objects of high importance. These objects, when once undertaken, should be pursued with increasing energy. To do this it is not only necessary that our missionary societies should be supported, but experience an increasing patronage!

If the character of the Massachusetts Missionary Society, the objects it is aiming to accomplish, and the success which has hitherto attended its labors be considered, it will, we trust, be perceived, and felt, that it deserves the confidence and support of the christian public. However powerful the motives to contribute liberally to the support of foreign missions, the obligation to assist in sending the Gospel to the destitute in our own borders, is not at all diminished. Besides, how can we have pity on the poor, ignorant, perishing heathen, if our bowels of compassion are not moved towards those, who are perishing at our own doors? Shall the facts be known, that in one of the New-England States, “more than 200,000 souls are destitute of suitable religious instruction, and that the number of the destitute increases in proportion to the increase of population?” that in one district of at least 170 miles in length and 50 in breadth, “the inhabitants though considerably numerous, are in general destitute of the regular preaching of the word, and the stated administration of the ordinances of the gospel?” that in three counties containing a population of more than 50,000 souls, not one fifth of the people are supplied with the regular dispensation of the word, and that all, which benevolent societies have been hitherto able to do, has afforded but a very partial relief to the destitute; shall these facts be known, & yet shall no increasing efforts be made to provide for them the means of grace? Let it be remembered too, that these people are our countrymen & friends. Many of them were once inhabitants of Massachusetts; some of them are our relatives and children. Perhaps they once accompanied us to the same place of worship, & listened to the same precious instruction. But now they are perishing for lack of knowledge. And shall we not send them a portion of that bread, with which our own souls are abundantly blessed? Blessed is he who regards the poor. He who watereth, shall himself be watered. He who giveth to the poor, lendeth to the Lord, and he will repay him good measure, pressed down, and running over. The call is urgent; the duty is obvious, and the liberal, will devise liberal things.

S. WALKER, Secy. to the Mass. Miss. So.

For the Boston Recorder.

AMERICAN EDUCATION SOCIETY.

It fails furnish the best answer to objections urged against benevolent institutions, the following deserve attention.

Commendable industry, and an answer to the objection often made to Education Societies, “that the Beneficiaries are not willing to assist themselves.” Ninety-five Beneficiaries of the American Education Society, obtained for their own personal exertions during the last quarter, two thousand one hundred and ninety-five dollars and twenty-six cents.

No less commendable economy. The whole expense of the same number, for the same time, exceeded their earnings, only eight dollars & twenty-one cents for each student.

An encouraging circumstance both to young men who are anxious to obtain an education, and to the friends of Education Societies.

The average price, which the young men above alluded to, paid for board, was \$1.24, per week.

Letter to the Treasurer of the American Education Society, dated Columbus, (N. Y.) Feb. 27, 1822.

DEAR SIR.—The repeated and pressing calls of your Society have not only reached our ears, but inclined us to make a feeble effort for your relief. It was immediately after we had prepared and forwarded a box of clothing to Sister, that we were made acquainted with the diminished state of your funds, and discouraging situation of some of your beneficiaries. The affecting narrative did not vibrate on our ear, without moving the heart. No sympathy of our nature was excited, and as we humbly trust, we felt a glow of that benevolence which is inculcated in the word of God.

We thought, and done what was practicable, and were about to suspend our charities, partly well satisfied with our success. But how manifest is this selfish truth—He that watereth shall

be scattered himself. No sooner was the suggestion, than it met the mind of a pious man, a plan was devised, simple yet successful, the result has been this small bundle which now has the pleasure of forwarding for you. Should the reception be attended with the same satisfaction, and the distribution of relief and aid to some of the destitute, distressed, half-discouraged youth, under your exertions, shall be doubly satisfied and rewarded for our exertions. Our circumstances are circumstances, but we rejoice in the opportunity of adding little to the treasury of the Lord; and at the same time to aid your institution.

May the spirit of God attend you; and O the blessed effects of your Society be realized in the kingdom of our Redeemer shall embrace whole earth, and the good news of salvation be proclaimed to every inhabitant on the globe.

In behalf of the Female Missionary Society, Columbus, N. Y. ASKEATH AVERY, Secretary.

P. S. The bundle contains 13 shirts, 12 pairs of socks, 1 pair of pillow-cases, thread, &c. in cash.

Letter to the Editor of the Recorder, dated

Wilmington, Del. March 10, 1822.

DEAR SIR.—As your paper has been the source of exciting much of that love and anxiety, I feel for the spread of the gospel; and as it has been the principal source of intelligence relative to the wants of the American Education Society, I enclose ten dollars, the avails of a gold and the profits of Christian Almanacs. Should lives be spared to another season, I hope to cure a number of copies immediately after publication.

Had I thousands instead of tens, they should be devoted to this blessed cause. O ye Christians would awake to a sense of their duty and interest; then would the waste places of the earth be built up, & the wilderness blossom as the rose.

If practicable, I should like it allotted to youth who wrote the letter in the 8th number of the Recorder.

Accept the constant prayers and good wishes of a true Friend to your Paper.

The authors of the two following communications, having, agreeable to our request, authenticated them by giving us their names, it is with pleasure, we now present the interesting communications to the public:—

OAKHAM SABBATH SCHOOL.

MR. WILLS.—As the season, for the opening of Sabbath schools, approaches, the Superintendent of the Sabbath School in Oakham, Mass., for the year 1821, would beg leave through the medium of your paper to communicate to the christian public the following facts relative to their school past season. It ought to be premised, that several weeks previous to the commencement of school, there had been some degree of religious excitement in the town. The school commenced the 20th of May. The superintendents and teachers taking into consideration the great exertion the two past seasons in which the school had been in operation, and consequently the apparent success, agreed to meet at stated intervals for the purpose of conferring upon the subject their duty, and especially for prayer for the blessing on their undertaking. It was agreed that the Holy Scriptures should be principally recited, especially by the older classes—rewards should be offered for punctual attendance and correct recitation, rather than for long sermons. The teachers should endeavor to make the following questions and remarks, to enforce upon the minds of their scholars the instruction contained in their lessons, as likewise that communicated by the pulpit.

It is especially worthy of notice, that the male teachers with much of the female scholars chose to join them, regularly retired at the interval between the close of the school and the commencement of the afternoon service for conference and prayer. The school commenced with teachers and about one hundred and thirty scholars, thirty of whom were between the ages of sixteen and twenty-two. It was soon manifest that God is not slack concerning his promise; that it is still a prayer hearing God. The enquiry soon heard, especially among the females, shall we do to be saved? The work of Divine grace was evidently begun, and has since been carried on to the great joy of all the friends of the school. The school closed on the 8th of October, with a pleasing exhibition of the improvement of the scholars in the knowledge of the Scriptures. We are now able to state that the four Teachers who were not previously professors of religion, and capable of teaching, now give evidence of a well grounded hope in Christ. We are happy to state that the work of Divine grace is not confined to the members of the Sabbath School, but is progressing among the inhabitants of the town at large. The friends of Zion have the satisfaction of seeing among the converts, not only the young and the middle aged, but the fathers and mothers to the age of four score and four years.

A REMARKABLE ANSWER TO PRAYER.

IN the town of A. there lived, remote from all large, two pious females, who had been united with husbands opposed to the Gospel of Christ. These young women beheld much of the keenest sensations the dear partners of their lives pursuing a path which must soon end in everlasting death. Each had often carried her troubles and sorrows to the throne of Grace, and before them one who knew the anxiety of heart; and each had often shed the silent tears. As a great intimacy existed between these females, they unbosomed to each other their feelings, and jointly agreed to spend one hour daily praying for their husbands. They continued praying for seven years, without any visible effect. At length with hearts full of anguish, they met to mingle together their sorrows. Their query was, “shall we no longer pray for our partners?—must they be forever separated?” They concluded that although their husbands had not been answered, yet they would persevere even to the end of life, in the course already adopted, and that if their husbands were to go down to destruction, they should go down with their prayers. They moreover resolved to renew their strength, and to pray more earnestly than ever. Thus they continued for the space of three years. About this time, one of them awakened in the night, by the mental distress of her husband. Sleep had departed from her, and distress and anguish had seized his soul. Her prayers of these females had come up in answer to the voice of the Throne of God; and the husband who could once ridicule the tender anxieties of a distressed wife, was now upon his knees in the greatest agony. Now, with earnestness, he treated her to pray for him, and said, “the door of grace is almost open, and the door of mercy is ready to be closed against me forever.” He trembled at the hope of his wife, and went with her as soon as the day dawned, he went with her showing heart to tell her dear praying companion that God was about to answer their petitions, and that God was about to meet her friend, and that great was her surprise to tell her what God was doing for her own husband. This after ten years perseverance in calling nightly on God, and Christian families had the unpardonable satisfaction of seeing both their husbands brought on the same day to realize their undone condition about the same time to accept, as it is hoped, of offers of mercy.

ORDAINED.—At Yarmouth, Me. April

REV. NATHANIEL COWELL, as colleague with Rev. Timothy Alden. Sermon by Rev. Mr. Shaw, of Charleston; consecrating prayer by Rev. Mr. Shaw, of Eastham; charge by Rev. Mr. Shaw, of Eastham; fellowship by Rev. Mr. Cowell, of Yarmouth.

BOSTON RECORDER.

SATURDAY, MAY 4, 1862.

FOREIGN ABSTRACTS.

The Creed of the Greek church, the established religion of the Russian empire, has made but little progress in Asiatic Russia. The great body of the Tartar inhabitants, are pagans of the Buddhist sect in contradistinction to the Brahminical sect. Many tribes in the south west are Mahomedans.

The Tartars are divided into three families, or nations, having distinct languages; the Huns, the Mandshurs, and the Mongols. These have spread themselves over and beyond all Asiatic Russia. The Mongols & Mandshurs occupy the whole country south of the Russian dominions in Asia, as independent people, only acknowledging the supremacy of China, and considering themselves under its protection.

The Committee of the Scottish Missionary Society, regard this kingdom as opening gradually for the reception of Gospel truth. Though its religion is Mahomedan, it is not the Mahomedanism of the Turks and Arabs. The Persians are followers of Ali, and consider him equal at least to Mahomed; they discard the "traditions" which after Mahomedan nations consider of equal validity with the Koran, and pride themselves in throwing off many of the superstitious shackles of the false Prophet. There are also many infidels or unbelievers in any religion among them—the Scoopers or Free-thinkers, form a distinct sect, and are said to amount to 80,000; they set themselves in opposition to Islamism in every shape, and are secretly undermining the foundations of the whole system; though their object is only to pull down, not to build up a purer system, yet the eye of faith will discern the hand of God controlling their movements, eventually to cause the wrath of man to praise him. The Persians generally receive the Scriptures without hesitation; and are disposed to read and inquire.

At Karas, near Mount Caucasus in Asiatic Russia, Messrs. Patterson, Galloway, and Jack, Scottish Missionaries, are laboring with great diligence, and with good effect, so far as relates to the general impression in favor of Christianity. The Scriptures and Tracts are distributed, read and explained. The doctrine of salvation by the Son of God, is listened to with interest. Some of the Mahomedan priests are silenced. In many villages, the pure word of truth is now read where the delusive doctrines of the lying prophet only, have formerly been known.

Astrachan, built on an island in the river Wolga, and containing a population of 70,000, has till recently been a station improved only for printing and circulating the Scriptures and Tracts. It has lately been occupied by five Scotch Missionaries, who itinerate regularly in the Tartar villages in the suburbs and neighborhood of the city. They have met with much contempt and opposition; but have endured it with faith and patience. Not a few of the natives however receive books willingly; and on the whole there is abundant encouragement to proceed in the work. The females are kept in a state of seclusion from almost all society, and are much degraded. They are accessible only to female Missionaries, and these are not permitted to enter their houses to address them. A school established by the Missionaries flourishes, & a general seminary is contemplated.

All the Missionaries who establish themselves in the Russian dominions, are required to avoid every interference with the Greek church; they are not allowed to labor where only a nominal Christianity exists, but are permitted to effect what they can among the Mahomedan and Pagan tribes.

Rev. Mr. Blyth, from the Scotch Missionary Society, has established himself at Nazran, among the Ingush tribe of Tartars. They are about 10,000 in number; a fierce and turbulent people; some of them Mahomedans, but the greater part pretending to no religion at all. Mr. Blyth's knowledge of medicine however, promises to open a door for him among them.

The ignorance of the Buriats near Selinginsk, is extreme. Their Chief Priest in conversation with the Missionaries on the character of the true God, said, "that a man's shadow is God, who goes with him every where & is always present, but only visible when the sun shines!"

The Grand Lama, the visible head of the Buddhist religion, resides near Lassa, the capital of the extensive regions of Thibet. Many regard him as the deity incarnate, and others, as the Vice-regent of Deity. His worshippers affirm that he never dies, and that his spirit only transmigrates into the body of a child, where it is detected by certain sacred tokens, by the Lamas, or Priests. This the god of the immense regions of Tartary and Thibet!

Chinese Samaritan Society. This society, composed chiefly of Chinese who are not embraced Christianity, is a new thing in Malacca and indeed in the eastern world; but it displays very clearly the indirect influence of Religion, and deserves to be noticed as an evidence of the power of Missionary exertions, even where not accompanied immediately by the saving influences of the Holy Spirit, serve so to meliorate the heathen character, and give a desirable direction to those native sympathies which are either smothered or misdirected by the unhallowed influence of false religion. A Chinese, addressing the public in behalf of the Society, observes: "It is usually said, that by united help, weighty things are accomplished, and that a number of fox skins sewed together, will form a garment. He who has a desire to aid men, and wishes to relieve them in their difficulties, must associate himself with others of a similar disposition, that with united strength, they may complete the affair."

Macapora, a small island at the southern extremity of the peninsula of Malacca, increased its population in 14 months, from 200 to 10,000 souls in consequence of being opened, as a free port in 1858. Two schools, a Chinese and a Malay, have been established here by Mr. Milton a Missionary of the London Society; the scholars have made great progress.

On Pulo Penang, or Prince of Wales Island, five schools are prospering. A "Christian Asylum for Orphans," has been established. A Samaritan Society, Native Dispensary and Dorcas Society are contemplated. Such benevolent institutions have always had a happy influence in preparing the way for the Gospel.

Rangoon.

Mr. Judson states in a letter to the Rev. Mr. Bolles, of Salem, under date May 5, 1861—that Mrs. Judson health had been essentially benefited by her voyage to Calcutta; that the old converts remained steadfast; that he had baptised one since his return from C.; that there are several enquirers, some of which give satisfactory evidence of a change of heart; that prospects of toleration have become more encouraging, as the present Viceroy is friendly and will probably hold his situation for some time.

The inhabitants of a whole village in the district of Jessore, where a Baptist mission is established, have expressed their desire to renounce idolatry and become Christians.

The Calcutta School Book Society, expended nearly \$12000 during the third year of its operations. A large proportion of its members are natives, who enter into the object of general education with ardor. Similar societies are established at Bombay and Madras; and the co-operation of the three, enables them to accomplish much, that could not be accomplished by either of them separately.

The Calcutta School Society, has 86 native schools under its patronage, containing about 2800 scholars. This is a smaller number than they had under their care last year. Some of the schools have been relinquished to the care of Missionaries, for the want of funds in the Society that established them. These Missionaries, have introduced a system of religious instruction, and the number of scholars has not decreased in consequence, as was anticipated.

At Barrackpore, the Marchioness of Hastings has established a Christian school, and committed it to the care of one of the Missionary Societies, with due provision for its support.

A Savings Bank has been established at Serampore by the Missionaries, to counteract the thoughtless improvidence so generally prevalent among the natives.

An Agricultural and Horticultural Society, has been formed in India, by the exertions of Dr. Carey chiefly, to promote the social happiness of the natives; to prepare them for the time when "they shall beat their swords into ploughshares, & their spears into pruning hooks."

Two hundred copies of the "Gospel Magazine," published at Calcutta, are distributed monthly in and around Chinsurah alone, to 200 respectable natives. This simple fact shows the rapid increase of Christian light in India, and the gradual removal of ancient prejudices. Tracts are eagerly sought for, and portions of the Scriptures are constantly read in the schools established at Chinsurah. This is a Dutch settlement about 22 miles north of Calcutta.

The natives of India will all confess the "excellent instructions" of the New Testament to be "most beautiful and good," and yet think it not necessary to conform their lives to them, saying that "the way in which they are going will lead them to Heaven." The doctrine of Christ and him crucified they persevere in rejecting, although they acknowledge the precepts of Christ to be divine. How exactly do their feelings and conduct correspond to the feelings of many who call themselves Christians; and what further reason is there for acknowledging the Socinian to be a Christian, than may be urged for acknowledging the worshipper of Juggernaut to be such, when he consents to the Divine beauty of Christ's instructions, and only rejects the principles on which those instructions are founded?

The Native College at Benares, contains nearly 100 Students, who are almost entirely of the Brahminical order. The course of study is completed in 12 years. Government makes an annual allowance to it of \$10,000. It will doubtless contribute, by diffusing the light of science, to emancipate the Hinduos from the prejudice and ignorance which now fetter their minds.

The Native Christians at Chunar, about 60 or 60 in number, though poor, contribute £50 sterling, annually, to different religious objects.

Abdool Messieh continues to labor at Agra. He has received Lutheran ordination, under the sanction of the Church Missionary Society, and is treated every where with marked respect. His congregations are large and increasing.

Superstition.—The Musselmans have at Agrum an object of extraordinary attraction. The monument of Khrja, Mayen and Deen, who flourished about six hundred years since; and has the reputation of a distinguished saint. Eleven hundred priests derive their subsistence from the contributions paid at the tomb, by devotees from all regions.

The College erected at Cotym, on the Malabar coast, for the benefit of the Syrian Christians, mentioned by Buchanan, contains 40 students. "A few such Priests as some of them are likely to make, with the Divine blessing, will amply remunerate all the labor and funds expended on the College." 22 schools have been established by the English Missionaries, having 551 scholars. These operations are highly approved by the Metropolitan, who is a man of a discerning mind.

Tooi and Tetteree, two New-Zealanders who visited England two or three years since, and respecting whom some flattering hopes were entertained, have not been able to resist the influence of their native superstitions since their return to their country. At the date of the last dispatch, they were both absent on distant expeditions for war and plunder; and Tetteree, it is said, was killed.

The Delaware Christian Repository, states that a revival has commenced in Smyrna in that State, and that great numbers have become happy subjects of Divine grace. It begins among children, but in its progress has embraced men of all ages, & of all descriptions to the faith of Christ.

GUARDIAN SOCIETY OF NOTTINGHAM.

A Society under this name has recently been formed by a number of citizens in Chester county, Pennsylvania, and Cecil County, Maryland, for the suppression of vice and immorality. By one of their articles they pledge themselves to withhold their votes from every candidate for office, known to them not to be under the government of moral principles. Let this determination be adhered to, and suitable measures adopted to increase the numbers of the Society & something will be done.

The views of the Society, as to the measures necessary for the suppression of intemperance, the "master vice" of our country, are succinctly given in the Address which accompanies the Constitution, in the Christian Repository. Until the number of retailers can be diminished, or till they can be taught that gain is not godliness, and that they are bringing ruin on themselves and their families by their unrighteous gains, it is in vain to oppose the wide breaking waters of desolation; till the fountain is sealed, they will flow onward, & spread sterility & death along their whole course.

"Among the vices which it will be their special endeavor to restrain, drunkenness holds the first place. This may truly be called the master-vice, which degrades our country in a most extraordinary manner. And in endeavoring to restrain it, a primary object will be to prevent the multiplication of public houses beyond what is necessary; and to put the law in force against all disorderly retailers of ardent spirits. The Society wish it to be distinctly understood that they will use their right as citizens, to remonstrate to the courts, against granting license to public houses, in situations where they are not needed; and also against renewing license to those tavern keepers, whose want of conscience, allows them for sake of lucre, to convert their houses into receptacles for the idle, swearing, drinking part of the population, who while they bring ruin upon themselves and families, spread the taint of their debaucheries among the rising generation.

"It is conceived that the heinous criminality of selling intoxicating liquor, to intemperate persons, is by no means regarded with that abhorrence that it ought. Many who are in the habit of it, would surely not continue it, if they were duly awake to the enormity of the transaction, which is in some respect worse than the intemperance to which it ministers. The intemperate person, is under a kind of infatuation, that blunts his senses, and renders him often scarcely rational, in pursuing this vice; while the retailer of liquor, who furnishes him with the intoxicating potion, has his eyes open, and lends his aid to the destruction of his unhappy fellow being, purely from sordid motives of gain. Though no law exists to punish retailers of liquor by the quart and gallon, who sell to those unhappy persons, whom they know to be destroying themselves and families, the society will feel themselves justified, in ceasing to deal with such retailers altogether; on their persevering after admonition in such immoral procedure. But it is not one vice only with which the society war. Blasphemy, gambling, horse-racing, profanation of the Sabbath, and immorality generally, they are determined, by every prudent and legal measure, to oppose."

FRANCE.—[Translated for the Recorder.]

A Society has lately been formed in Paris, called "The Christian Moral Society," having for its object the application of the precepts of Christianity to social relations. The Managers of the Society, after speaking with high approbation of what the benevolent are doing in other countries, say that, although there are many noble & benevolent institutions in France, they have no one, in which all parties can unite to ameliorate the moral and physical condition of man. They say, they are encouraged to think that the happy moment has arrived, when the efforts of all denominations of Christians may be turned into one channel of benevolence, in order to diffuse abroad the precepts of Christianity, and spread the charm of moral beauty over the whole face of society.

They propose to publish a periodical work, devoted principally to the circulation of religious intelligence; and they solicit the donation of such reports, magazines, &c. as will communicate any information concerning the formation and labors of other benevolent societies. Any person may become a member of the Society by paying 25 Francs annually. The prospectus is signed by Le Duc de Rochefort, President; and a number of other distinguished characters.

Prize-worthy Humanity.

On Saturday, the 6th of April, Mr. Jonathan Newcomb, while sailing in a lighter from Boston to Braintree, during a heavy blow, observed a sail boat to upset, about a mile from him; he immediately steered for the passengers, who were holding on the keel of the boat; and was providentially the means of rescuing them from a watery grave. They were three in number, young men belonging to the Glass-house at Lechmere's Point. Mr. Newcomb returned to town with the young men, who were wet and chilled; after which he secured their boat, and restored it to them. What appears very providential in this case is, that Mr. Newcomb had fixed upon 3 o'clock as the time to leave the wharf in Boston; but it was impressed on his mind that he must go at 2 o'clock; by this means he was at hand in time of need, when no other help was nigh, and when the young men were nearly exhausted. He endeavored to impress their minds with this remarkable interposition of Providence in their behalf, with which they seemed much affected.

CITY GOVERNMENT.

The Mayor, Aldermen, and members of the Common Council were last Wednesday evening in office, in Faneuil Hall, in presence of a large concourse of spectators, who filled the hall. As soon as the officers elected entered the hall, prayers were offered by the Rev. Dr. Baldwin. The oath to the Mayor was administered by the Chief Justice, and to the members of the City Council by the Mayor. The Chairman of the Selectmen, delivered to the Mayor the City Charter, and the town records, and made an appropriate address. The Mayor then made an address to the City Council.

The Aldermen and Common Council then retired to their respective apartments. The latter made choice of the Hon. William Prescott as President, and Thomas Clark, Esq. as Clerk. Several Committees were appointed. The City Council met in convention and made choice of Samuel F. McClary, Esq. as City Clerk.

The Common Council adjourned to 4 o'clock in the afternoon, at which time they met in the Supreme Court Room, and adopted Rules and Orders for regulating their proceedings, and passed an order, in concurrence with the Board of Aldermen, to continue in force all the By-laws and Orders of the town.

The two Boards then met in convention, and voted to fix the number of Representatives to be chosen by the City for the ensuing year at twenty-five.

Deaf and Dumb.—On Monday afternoon seven pupils of the Hartford School, all of them belonging to this State, and four of them to this city, were examined in presence of a number of gentlemen and ladies, in the Representative Chamber. They were accompanied by Mr. Webb, one of their instructors. The examination afforded very satisfactory proof of the improvement which these children had derived from their course of instruction.

LITERARY.—[Continued.]

Every Parent and every Sabbath School Teacher ought to be chiefly solicitous to lead the children

committed to their charge into an extensive and practical knowledge of the sacred Scriptures. Many who are deeply impressed with a sense of their duty in this respect, know not how to perform it. In the "Catechist," recently published by Mr. S. T. Armstrong, they may obtain this important and desirable information. The author was an instructor in a Sabbath School in Scotland. In this little volume, he gives an account of the manner in which he performed the duties of that honorable and highly responsible office, particularly that of explaining and enforcing the lessons his pupils had learned from the holy Scriptures. To give in a moderate space, any thing like a faithful abstract of the work, would be impossible. I hope Parents and Sabbath School Teachers will examine it for themselves, and I am confident that all who do so will be gratified and instructed. The book will also be very interesting and instructive to children. As some of your readers who are engaged in Sabbath School instruction, may not have the opportunity of seeing the work itself, I permit me to transcribe one sentence. It is a reflection, in reference to Sabbath School Teachers, elicited by the death of a sailor boy who became pious in a Sabbath School, and had been the instrument in the conversion of an abandoned sailor, and probably of a servant girl, who, but for him, would never have heard of a Saviour. May it be engraven upon the memory and the heart of every teacher who shall read it. "Every child that passes the threshold of their schools on a Sabbath, confides in their care a soul, compared with whose worth the sun is a bubble, and with whose existence time itself is but as the twinkling of an eye." B.

FOREIGN NEWS.

LATEST FROM ENGLAND.

An arrival at New-York from London, brings dates to the 1st April; but they add nothing to our former stock of European intelligence.

An account from Trieste, of the 12th of March, states that the Ottoman fleet had landed 10,000 men at Patras. Another account from the same place, of the 15th March, states, that an engagement had taken place between the Greek and Turkish fleets off Patras, in which the former succeeded in capturing 25 transports. The Greeks, it is said had 75 sail, and the Turks only 60 in the engagement.

Insubordination continued in Ireland. The criminal calendar at Cork for the ensuing assizes, amounts to the number of 350; at Tralee, to 183. A vessel of war was ordered to the Shannon to receive on board all convicted under the insurrection act, preparatory to transportation.

Portugal.—Capt. Hatch, of the ship India, arrived at New-York, informs that all was quiet at Lisbon on the 29th March. The Cortes were in session, and were more and more acquiring the confidence of the nation. Their proceedings were marked with great deliberation. Every thing appeared favorable to the permanency of the constitutional government.

From the N. York Commercial Advertiser. We are indebted to the friend who has hitherto furnished us with the most authentic information respecting the affairs of Turkey, for the following extract of a letter, dated

SYRINA, February 17.

Since I last had this pleasure, a material alteration has taken place in our situation, altho' for two months past, we have been entirely free from disturbances, yet every one feels that the public tranquillity hangs on so slender a thread, that no confidence can be placed in its duration, and that must remain the case, until the question of war or peace shall be decided on with Russia; although the public are not in possession of any new information on the subject, opinions are much more in favor of peace than they were some time ago—the state of the Russian finances, and the disposition shown by France & England, to take a part in the quarrel, has, in some measure, influenced this change of opinion, though for my part, when principle is laid aside, I cannot understand a nation being in want of money to carry on a war, who have a million of bayonets at command; and as to the interference of France and England, Russia is able to drive the Turks out of Europe long before those powers can appear with an army in their support; what they may do afterwards, would depend on the state of arms. What the disposition of Austria is, it is not easy to see; no doubt she would not see with pleasure, the augmentation of the power of Russia; if, however, she is not able to prevent it, then the next best thing for her, would be to augment her own, by taking her share of Turkey. Although this government has seen enough to dread a war with Russia, it is far otherwise with the populace, who really believe themselves an equal match for all Europe combined, & which opinion hinders the government from making those concessions asked of her; for although a despotic government, the President of the United States depends less on public opinion, than the Grand Signior! If Russia is willing to abandon the Greeks to the fury of the Turks, then her differences appear easily to be settled, otherwise I cannot conceive how it can be managed other than by a successful war. This government may publish as many pardons as they please, the Greeks can never with safety trust to them; & even if they could to the government, they would not be in the less danger from the populace, as we have continually seen: the orders of the Porte to the contrary notwithstanding. The Greeks are in possession of most parts of the Morea and the Islands of the Archipelago, still little can be expected from them; they appear neither capable of obtaining or enjoying independence, they are continually quarrelling with each other; no general government established, and those of each Island and District acting without any view to the general cause. The Turks have now at the Dardanelles, a large naval force, which ought to give them the complete command of the Archipelago. This state of things cannot last a long time, the ensuing summer will most probably decide the business.

DEATHS.

In Boston, Mrs. Ann, wife of Mr. Alfred Curtis, aged 19; Mr. Harvey Lovering, 24; Miss Sarah Cheever, 71; George B. son of Mr. Thomas Haskell, 8 mo.; Mr. James Proctor, 58; Mrs. Lydia Allen, wife of Mr. James A. 30; Mrs. Hermione C. wife of Mr. Aaron Dreed, 29. In Charlestown, Mr. Perez Gardner, 40, formerly of Hingham; Mrs. Martha Parker, wife of the Hon. Leonard M. Parker. In Canton, Mr. Silas Davenport, 27. In Swansea, David Brown, Esq. 82. In Barnstable Mr. Asa Crooker, 47. In Hartford, Con. Rev. Joseph Stewart, 69. John Collins, Esq. Governor of Delaware. In the island of Demerara, in November last, Rev. William Ames and Rev. George Bellamy, Methodist Missionaries. In Cambridge, Miss Susan, youngest daughter of Richard H. Dana, Esq. 23; Mr. John Fowle, 67. In Malden, Mr. Micah Wait, 70. In Brighton, Jonathan Livermore, Esq. 78. In Dorchester, Deacon Samuel Withington, 74. In Salisbury, Mr. Jacob Russell, 63. In Sterling, Mrs. Rebecca Thomas, wife of Moses Thomas, Esq. In Boothbay, Mrs. Abigail, widow of Mr. Nathaniel Tibbets, 93, leaving upwards of 230 descendants. In Bristol, Mrs. Abby Bradford, wife of Harvey Bradford, Esq. and niece to the Hon. James D. Wolf, 25. In Newport, R. I. Doctor Charles Fisher, 72. In Londonderry, N. H. Mrs. Bell, mother of His Excellency the Governor, 68. Her consort survives at the age of 60. In Louisville, Ky. on the 4th April, Mrs. Mary Russell, late of Weston, Mass.—At sea, on his passage from Baltimore to Cowes, Mr. John Hiltchings, of Salem, 25, second officer of ship *Paradise* of Boston. In Haverhill, N. H. April 12, Mr. Daniel Carr, aged 67, a native of Newbury, Mass. In East-Bridgewater, on Monday last, Dr. Daniel Swann, aged 36 years. He was a respectable Physician, and his death is greatly lamented.

ANECDOTES.—A gentleman in London, lately engaged a hackney coach to drive him to Hyde Park, intending to drown himself in the Serpentine river. Thinking the coachman long on his way, he asked "where he was driving." The coachman replied, "he did not know—that he had gone that road a hundred times, but that he was lost entirely, and could not tell where he was going." "Neither do I," replied the gentleman, "drive back again!" "This," said he to himself, "is the hand of God—his mysterious Providence." He went home and had a sermon preached by his express desire upon this occasion.

N.—is a young lad of about 12 years old. He has attended a Sunday School. His father one day told him to throw a piece of waste paper into the fire. As he was about to obey, he cast eyes upon it, and saw the word GOD. He hesitated, he turned to his father—"Pa, I can't burn it." Such reverence had he for the name of God. How unlike those children who can speak of the Supreme Being with as little reverence as they would converse about their playthings!

Cyrus, when a youth, being at the court of his grandfather Astyages, undertook one day to be cup-bearer at table. It was the duty of this officer to taste the liquor before it was presented to the king. Cyrus, without performing this ceremony, delivered the cup in a very graceful manner to his grandfather. The king reminded him of his omission, which he imputed to forgetfulness. No, replied Cyrus, I was afraid to taste, because I apprehended there was poison in the liquor; for not long since, at an entertainment which you gave, I observed that the Lords of your court, after drinking of it, became noisy, quarrelsome, and frantic. Even you, Sir, seemed to have forgotten that you were a king.

MORSE'S WATTS.

BEING an Arrangement of all the Psalms and Hymns of Dr. Watts, under distinct heads, with a Supplement of 300 Hymns from various Authors, including 90 additional Hymns of Dr. Watts, for sale by LINCOLN & EDWARDS, No. 53, Cornhill, Boston.

This admired work has now been published in various forms, to suit different purchasers. The public have already seen recommendations from many eminent ministers; and indeed, on examination its superior merits are at once apparent. It can be used in connexion with the common editions of Dr. Watts, and thus be gradually introduced, without laying old books aside.

Two new editions, in 18mo. and 12mo. on a large type, have just been published, well adapted for the Pulpit and the aged; the 18mo. at \$1 25—the 12mo. \$2 25—the common size, in two columns, 75 cents.

The above is the work published by Mr. WINCHELL, which the Rev. Dr. MORSE at the request of the Proprietors, adapted to the use of the Congregational Churches. It is entitled *Morse's Watts*, that Congregational Churches may designate the kind. May 4.

Copartnership Formed.

THE Subscribers have formed a connexion in Business, under the firm of CLEVELAND & DANE, and have taken Store, 43, Market-Street, where they offer for sale, the following Rich Goods, 1 case Merino Shawls, long and square—colours white, scarlet, and black, 1 do. French Silk Scarfs, with wrought borders, 1 do. Levantines, black and coloured, 1 do. plaid Florences, handsome patterns, 4 boxes Zephyrs, containing a very beautiful assortment of colours.

Fancy Silk Hdkfs.; Merino Indispensables, German Flg Hdkfs.; black French Crapes, Nankin and Canton Crapes; Crpe Dresses, Snychaws and Saracels; Irish Linens, Fancy Prints; Ginghams, &c. Also, 1 case of Leghorn Bonnets, Nos. from 26 to 50. CHARLES CLEVELAND, JOHN DANE, May 4.

RICH CASHMERE AND RAW SILK MANTLES, &c.

RALPH WESTER, No. 63 Market-Street, has just received a very large assortment of English CASHMERE and Raw Silk Mantles, some of which are of a superior fabric and elegant patterns of white, scarlet, (plain and figured middles) marmoon and black. ALSO—Elegantly wrought India Muslin Mantles and dresses—do. India and figured dress muslins—wrought muslins and Cambric Trimmings, (some very rich)—Cashmere Tippees—4-4 imitation Linen Cambric Hdkfs. and Points, richly wrought—9-8 imitation Linen Cambricks, for gentlemen's Cravats—do. Cravats, with borders—black and white Silk Hosiery, plain and embroidered. A good assortment of Ladies', Gentlemen's and Misses' Cotton Hosiery—with a great variety of other Seasonable, Fancy and Staple Goods, at low prices. May 4.

BRISTOL CROWN GLASS.

SIXTEEN THOUSAND FEET Bristol Crown Glass, 8 by 6 to 16 by 12. 6000 feet American do. 8 by 6 to 12 by 9, 6 tons Pig Lead, 6 rolls Sheet do. 3 tons Window Weights, Rifles Muskets, Fuzes, Fowling Pieces. Together with a general assortment of HARD WARE GOODS. For sale by JOHN C. PROCTOR, 37 Union-street, May 4. Corner of Ann-street.

HAIR CLOTHS, &c.

ROBERT L. BIRD, No. 73, Newbury-street, opposite the Lion Tavern, has just received a supply of plain Hair Cloths of the following widths, viz.: 17, 18, 19, 20, 21, 22, 23, 25, 26, 27, 28, 30 and 32 inch, of the first quality—Also, Green and Crimson Moccasins, Tabereens and Joans. May 5.

EARTHEN WARE.

MICHAEL MELLEEN & CO. 33 Union-street, have received by the Milo, Triton, Mount Vernon, and Susan from Liverpool, 200 crates of Earthen Ware, consisting of every article usually kept in their line, which they offer by the package, or repack at short notice. 20 cases half pint Dutch Tumblers—with a good assortment of pint and common Glass Ware. 76 assorted Crates, expressly ordered for the country trade. ALSO—100 boxes India, China, Tea, and Dining Sets. May 4.

10-10 Cases Fresh Cantons Silks. JUST received at No. 55 Market-street, 2 cases black Rychpaws; 2 do. do. Saracels; 2 do. black and coloured Nankin Crapes; 4 do. do. Canton do. Also, 1 case rich London Prints; 1 do. Linens; 1 do. gentlemen's ladies' & misses' Cotton Hose; 1 do. Artificial Flowers; 1 do. Leghorn Straw, No. 35 to 50, of superior make—altogether with a good supply of fresh imported Goods, which are offered for sale at their prices, by ELDAD SMITH. May 4.

FOR SALE.

An eligible Situation for a Trader, or a Mechanic, situated in Halifax, Plymouth County, on the great road leading from Plymouth to Bridgewater and Middleborough, near where the roads to the last places separate. The Estate consists of a good two story Dwelling-House, then and shop, and about ten acres of tillage land. If being part of the Estate of the late Gen. Ichabod Thompson, deceased. Terms of payment will be made easy to the Purchaser. For further particulars enquire of Mr. Thomas Drew, or Mr. Zaddock Thompson near the premises, or of the Publisher in Barre, Worcester County Mass.

JAMES THOMPSON.

N. B. The above if not sold before the 1st day of June next, will then be offered at Public Auction, on the premises, at 4 o'clock, P. M. May 4.

POET'S CORNER.

From the Baltimore Chronicle.
 "And false the light on glory's plume,
 There's nothing bright but Heaven."
 We may twine the green wreath round the brow
 Of the brave,
 We may tread in the footsteps of glory,
 And fame from oblivion a record may save,
 Which shall make us resplendent in story;
 Yet, what is the wreath which the world holds so
 high,
 Will it free us from care for the morrow;
 Will it dry the big tear-drop on misery's eye,
 Or soften the throbbings of sorrow?
 No! not in this world can we look for relief,
 From the bright gilded pages of story;
 For the wound that is made by the arrow of grief,
 Is ne'er healed by the balm of glory.
 But to brighten the clouds which may shadow our
 days,
 The hope of eternity's given;
 And the light that is shed by religion's pure rays,
 Serves to guide our frail footsteps to Heaven.
 March 29, 1892.

From the London Evangelical Magazine.
 HYMN FOR SABBATH SCHOOLS.

Congregation and Children.
 The Saviour while on earth
 Welcomed with gentle grace,
 The child of meek birth,
 Who humbly sought his face;
 And Jesus yet will condescend
 To be the little infant's friend.
 Children alone.
 Gracious Redeemer, thus
 We seek thy love divine;
 Pity and welcome us,
 And bless, and make us thine.
 Gracious Redeemer condescend
 To be our Saviour and our friend.
 Congregation and Children.
 The Saviour, while below,
 When children sang his fame,
 Smiled in the midst of woe,
 To hear them lisping his name;
 And Jesus still will hear the praise
 Which even lisping children raise.
 Children alone.
 Tender Redeemer, bow
 To hear the songs we bring,
 And smile upon us now—
 Thy name we love to sing.
 Tender Redeemer hear the praise,
 Which even children strive to raise.
 Congregation and Children.
 From all beneath the skies,
 And all in heaven above,
 Let Hallelujahs rise
 To Jesus' tender love;
 Who evermore will condescend
 To be the infant's God and Friend.

MISCELLANY.

EFFECT OF UNITARIAN PREACHING.
 "I always feel," said a gay, worldly hearer,
 "I always feel easy and comfortable when I listen
 to the sermons and prayers of Unitarians. There is
 nothing to hurt the feelings; nothing to excite alarm;
 nothing to make me displeased with myself. But when I
 attend on the ministry of the Orthodox, I am constantly
 rendered uneasy by the views which they give of the
 condition of man, dissatisfied and anxious about myself,
 and discouraged at their statement of what is necessary
 to salvation. From the one I can always come away
 with a smile and a light heart; from the other,
 if I have listened at all, I seldom fail of coming away
 trembling at my danger, full of self-reproach, and
 feeling as if some serious and immediate measures
 were indispensable to my safety."—Such was the
 substance of the frank confession of an individual;
 but the feeling which dictated it, is doubtless that
 of thousands. I am confident that many, for this very
 reason, deliberately prefer going to Unitarian places of
 worship; and have little doubt that others, as
 deliberately, resolve to cast in their lot permanently
 with that denomination, rather in obedience to the
 feeling which has been just described, than as the result
 of careful, or even serious inquiry.—Dr. Miller's Letters, p. 38.

THE COMFORTS ARISING FROM UNITARIANISM.

But is the system of the Unitarians really more
 favorable to comfort of mind than that of the Ortho-
 dox? "Is that system 'gloomy' and 'full of horrors,'
 which directs the guilty and burdened mind to a
 Saviour, who is described by the inspiration of God,
 as able to save to the uttermost; or that which must
 consign us to all the miseries of despondency and
 despair, by representing this Saviour as a mere man—
 a fallible, peccable man—a man liable to 'ignorance,
 prejudice and sin'?" Is not the latter, in fact, like
 every other deceiver, though smiling and flattering in
 its aspect, utterly hostile to true enjoyment? Read
 the XIIIth of the excellent Letters of Dr. FELLER,
 on the Calvinistic and Socinian Systems compared;
 and I have no doubt you will be fully convinced
 that the system of the Orthodox is, in every view,
 most friendly to peace of conscience, to habitual
 tranquility and cheerfulness of mind, and to that
 genuine spiritual joy, which flows from the richest
 consolations, and the purest and most exalted
 hopes. Like a faithful physician, it wounds but
 to heal; like a precious medicine of life, it gives
 temporary pain, but to produce infinitely more
 than a counterbalance of health and comfort in the
 end. It is not, indeed, and it is one of its glories
 that it is not friendly to carnal and grovelling
 joys; the card-table, the midnight revel, or any
 scene of unhalloved sensuality. It boasts of no
 power to place men at ease in their sins, or to say,
 "Peace, peace, when there is no peace." On the con-
 trary, it ever tends to make wicked men deeply
 anxious and apprehensive, as they ought to be.
 It allows none to be tranquil and happy but those
 who have forsaken sin, and become true penitents
 and believers in Christ. But to the humble, the
 contrite, & the obedient believer, it speaks peace,
 and comfort and blessedness: it presents a founda-
 tion of hope of the most firm and ample kind;
 it elevates the soul with the assurance of God's
 love; it imparts to a peace which passeth all under-
 standing, and spreads before it the most animat-
 ing and transforming prospects for the life to come.
 I do consider the undoubted fact, that Unitarian-
 ism allows all classes of men, even those against
 whom the word of God denounces the most awful
 threatenings, to dismiss all anxiety about their
 condition, and to live at ease, as one of the most
 conclusive symptoms of its anti-Christianship charac-
 ter. That system cannot be of God, which in
 proportion as it takes more full possession of the
 mind, renders it more firmly attached to worldly
 pursuits and pleasures, more at ease in a licentious
 course, less inclined to the duties of devotion, and
 more reluctant to think of death and eternity. "I
 should like," said one of the shrewdest men in our
 country, on being asked, after his return from hear-
 ing the most popular Unitarian preacher then in
 Boston, how he was pleased with him, "I should
 like," said he, "always to hear such preaching,
 if I were sure I was never to die."—ib. p. 42.

OF THE UNCHARITABLENESS OF THE ORTHODOX.

Many are willing to allow that Unitarians are
 wrong—sadly wrong—but that they should be re-
 garded as essentially wrong, as to endanger
 their eternal salvation, to preclude all ecclesiasti-
 cal intercourse with them, and even to render it

improper to give them the name of Christian; they
 consider as going by much too far; as a sort of
 theological extravagance, rather fitted to exasperate
 feelings, and make infidels, than promote the
 cause of truth and charity. Accordingly, the
 minds of such persons are not a little wounded,
 when they hear the errors of Unitarianism deno-
 uncated as "dreadful" and "soul destroying." They
 imagine that more mild and inoffensive language
 would better accord with the spirit of the Gospel.
 These impressions, in many, are rendered still
 more deep and unfavorable, when they observe
 that Unitarians commonly profess to speak a very
 different language; that they plume themselves
 on their "liberality;" that they profess to be ever
 ready to respect as pious, and to receive to the
 arms of their "charity," all classes of men who
 assume the Christian name; and that they con-
 sider no difference whatever, on the score of doc-
 trine, as sufficient to preclude ecclesiastical com-
 munion.

Before you allow yourselves, my Christian
 Brethren, to countenance, in the least degree,
 this prejudice, I beg your candid attention to a
 few remarks, which I hope will convince you,
 that the common cry against the Orthodox, of
 "UNCHARITABLENESS," is one of the most un-
 founded and unreasonable that ever obtained cur-
 rency in a deluded world.

I am sensible that we are not, in all cases, ca-
 pable of deciding what doctrines are to be con-
 sidered as absolutely essential to Christianity, and
 what doctrines, though important, are of second-
 ary moment. Hence the wisest and profoundest
 divines have always regarded the task of making
 a list of the fundamental truths of religion, as a
 very delicate and difficult one. But with respect
 to some doctrines, there can be no hesitation in
 deciding, that if there be any such thing as funda-
 mental truths, these belong to the number. Of
 this number, the Orthodox have always been per-
 suaded, is the doctrine of the true and proper Di-
 vinity of the Lord Jesus Christ. Those who ad-
 mit this doctrine, and build their whole system
 upon it; and those who totally reject it, can never
 worship or commune together. It will be easy, I
 think, to make it appear that they are of different
 religions; & that to consider it in any other light,
 is a perversion of reason as well as of scripture.

The Orthodox assuredly believe, that man is a
 guilty, depraved and ruined creature, by nature
 as well as by practice. They believe that there
 is no other way by which he can regain the favor
 and image of his Maker, than by the atoning
 blood, and sanctifying Spirit of the eternal Son of
 God. They are persuaded, moreover, that it is
 the union of Divinity and humanity in the adora-
 ble Person of the Saviour, that makes his atoning
 sacrifice infinitely meritorious, and that stamps in-
 finite sufficiency, efficacy and glory on his right-
 eousness. And they believe, with equal confi-
 dence, that without an humble and cordial re-
 ception of this great Mediator, as the Lord our
 righteousness and the Lord our strength, as the
 foundation of our hope, and the life of our souls,
 there is no salvation. But all this Unitarians
 reject as a vain delusion, and denounce as gross
 idolatry. In their view, man stands in no need of
 a Redeemer, and Jesus Christ is nothing more
 than a mere human teacher. Now I ask, can
 these two parties consider their points of difference
 as of a minor sort, or reconcilable? When the
 question is, whether the Saviour in whom I put my
 trust, is a divine being, or only a man, like myself;
 whether He is a mere creature, or the uncreated
 God, the Maker and Governor of all worlds; whether
 He is to be honored and worshipped as my
 Almighty Deliverer from sin and death, or only
 respected as a mere human preacher of mercy—
 when these are the questions to be asked, can
 those who answer them not only DIFFERENTLY,
 but OPPOSITELY, be of the same religion, or wor-
 ship in the same temple? Impossible! The ob-
 jects of their worship are different; the grounds
 of their confidence are different; the whole cur-
 rent of their exercises, and of their language, in
 contemplating and in seeking salvation, must be
 entirely different. They who adopt the error-
 neous side, substitute ANOTHER GOSPEL, nay, it is
 not too much to say ANOTHER GOD, in place of the
 Gospel and the God of the Bible. As well might
 light and darkness be expected to agree. Neither
 the Orthodox must be involved in the dreadful
 guilt of worshipping a creature instead of the
 Creator; or the Unitarians in the no less shocking
 guilt of denying the Lord that bought us, and ha-
 bitually blaspheming that Name which is above
 every name. Can this difference be a matter of
 small moment? Is it easy, nay, is it possible to
 "make too much" of it—to "attach too much im-
 portance" to it? I could just as soon believe that
 the points in controversy between the Christian &
 the Atheist are trivial matters, and that both might,
 with perfect comfort, worship in the same sanc-
 tuary, and commune at the same table.—ib. p. 45.

FROM THE EVANGELICAL AND LITERARY MAGAZINE.

ON THE THEATRE.
 Ever since the Players left Richmond I have
 had an eye upon our fellow citizens, to see if their
 morals changed in any respect for the worse. What
 put me upon this office was the wonderfully great
 statement that I have seen in our Newspapers, that
 the Playhouse was a "school of morality," the
 great design of which was to enlighten and reform
 the age. Such an assertion, I must confess, sur-
 prised me a good deal. It was directly contrary
 to all my former prejudices which had led me to
 consider a Playhouse as nothing else than a most
 pernicious nursery of vice. Now, however, that
 I have been undeceived, I very naturally look to
 those who have been accustomed to frequent this
 excellent school, as good examples for our imita-
 tion. This is the more to be expected inasmuch
 as they received their instruction, not by precept
 only, but by example also. They have had the
 advantage of seeing modesty, chastity and every
 moral virtue personified on the Richmond stage.
 The more favored disciples who were admitted
 behind the scenes must, no doubt, have made the
 most rapid progress in the divine life.

It is true that these worthies of the drama were
 expelled from Athens, and afterwards from Rome,
 on the pretence that they corrupted the morals of
 youth. But this must have been discovered to be
 a mistake; for they were recalled to Rome and
 permitted to exhibit in the city for a limited time.
 Besides, those players were not Christians, but
 mere buffoons, in the bargain, when compared
 with ours.

It cannot be denied, too, that in more modern
 times players have been held in a very unfav-
 orable light. I well recollect that in London, some
 years ago, a Quaker gentleman by the name of
 Hezekiah Broadbent lodged a complaint against
 them with the Spectator. By some means or other
 his wife and daughter had been to a play. Hezekiah
 found out and complained, that ever since,
 his daughter Tabitha had been waxing wanton
 and even the wife of his bosom had betrayed symp-
 toms of levity.

I acknowledge I never was at one of these good
 people's exhibitions, but I am told that they some-
 times interlard their plays with expressions of their
 own that are down-right smutty and obscene. This
 indeed does not seem quite moral; but for their
 justification in this particular, it has been alleged
 that they only did this in order to please the audi-
 ence on whom they depended for their bread. If
 so, it is most evident, not that the players corrup-
 ted the audience, but that the audience corrupted
 the players. Surely it was a very wicked and a
 very cruel thing thus to contaminate these "sweet
 babes of grace"—Possibly it was the fear that they
 might become totally demoralized that determined
 the managers to leave our city and give us up to
 ourselves.

But notwithstanding my wish to apologize for
 our players, as far as regard to truth and justice
 might permit, I must confess there is one thing for
 which, if true, I can imagine no excuse. This is,

that the female occasionally comes on the stage in
 a man's garments and the man in the apparel of a
 woman. Now, the Word of God does expressly
 inform us that they who do these things are "an
 abomination to the Lord" (Deut. xxii. 5.) Char-
 ity, however, inclines me to suppose that this may
 be, in them, a mere sin of ignorance.

The Bible is an antiquated book from which, it
 may be presumed, these "sons and daughters of
 Therpsia" have not derived their lessons. Or if
 they have, they thought, perhaps, they might not
 "please the audience," who certainly do not go
 there to hear preaching. Yours, SASSON.

[If the following is a correct portrait, it is a pity it
 should be published in the city where the sub-
 ject of it resides—but since it has been, it may
 not be amiss in us to furnish our readers with
 an instance of the peculiar munificence with
 which God can favor one of our apostate race, a
 worm of the dust, and endow him with 'talents'
 to be used in His service.]

From the Baltimore American.

Characteristic Sketch of the Rev. Mr. SUMMER-
 FIELD—written during his late visit to Balti-
 more.

Mr. Summerfield, though only in his 24th year,
 possesses in an eminent degree the magical influ-
 ence of attracting and interesting every eye that
 beholds him, and rivetting the attention of every
 listening ear. To attempt a description of him
 would be as impossible as to copy his style, or imi-
 tate his graceful action. If you would complete-
 ly understand his oratory, or feel his eloquence,
 you must view him while speaking; for there is a
 magic charm in every gesture; a fascination in
 every glance of his eye—and duly to appreciate
 his talents, you must hear him; for he has the
 wonderful power indeed "to give to airy nothing
 a local habitation and a name." He can even
 draw a simile from an atom—make it proudly
 wave the veteran of the forest, until we see beauty
 in an oak we never saw before. His figures are
 truly appropriate—his similes beautiful and sub-
 lime, yet the most simple, perhaps ever uttered by
 the lips of an orator. In him you discover nothing
 like an endeavour to display his superior genius.
 His subject alone dills forth his oratorical
 power; and it is eloquence itself. Possessing the
 most fertile imagination ever gifted to man, and
 feeling the subject he wishes to impress on his
 hearers, he has them completely spell-bound, tak-
 ing the senses captive, melting the eye into tears,
 or kindling the fire of religious enthusiasm in the
 thrilling breast. He paints dying as only enjoy-
 ing bliss; and death, the terrific monster, he strips
 of all his horrors—clothing him in garbs so lovely,
 and visage so inviting, that we only view him as
 the messenger of peace.—And the narrow house!
 the dark grey vault—the soul appalling grave—he
 perfumes with the blood of Christ, and pointing
 to the sepulchre where our God did lie—asks
 the righteous if they would refuse to enter there.
 But the contrast to them that know not God, what
 an eternity does he portray—where the sound of
 the dead, despairing, awful bell shall forever & fore-
 ever vibrate on their desponding hearts, and ring into
 theiraching ears that their poor souls are lost forever.
 Is there a heart so callous, so lost to every sense of
 feeling, that could thus hear him, and not with
 horror shudder—and is there one can see him
 sweetly smile, and gracefully invite, while he pro-
 claims, "Now is the accepted time—this is the
 day of salvation"—and not accept the invitation?

He certainly excels all orators of his day. He
 is in every sense of the word an original, and imi-
 tates nature alone—and is, what I should term,
 Nature's Orator. The talents he possesses no art
 can attain—nor all Golconda's pearls purchase—
 for they are the boon of Heaven, and few receive
 them.

TURKMANS.

"The dress of the Turkmen consists of a large
 striped and fringed turban, fastened in a manner
 peculiar to themselves; or sometimes of a simple
 high-crowned cap of white felt. A vest, usually
 white, is thrown over the shirt; the Agas superad-
 one of cloth; and in general, they approximate to
 the dress of the capital. But the common people
 wear a short jacket of various colours. A cincture
 is indispensably necessary, in which are fixed an
 enormous yatagan, (sword) and a pistol. Many of
 them wear half-boots, red or yellow, laced to the leg.
 The white dress is a coloured vest, and a piece of
 white cotton over the head, covering part of the
 face. They are masculine and active, performing
 all the harder kinds of labour required by the fami-
 ly. Their features are good, but not pleasing. The
 men are muscular, tall, straight, and active. Their
 teeth are white and regular; their eyes piercing;
 their complexions clear, but sun-burnt. In a word,
 they have every thing denoting exhaustless health
 and vigour of body. A general resemblance is vi-
 sible betwixt them and the populace of Constantinople;
 but the latter appear effeminate by the comparison.
 Every action and every motion of the Turkmen
 is marked with dignity and grace. Their language
 is clear and sonorous, but less soft than that of
 the capital; expressing, as may be conceived, no
 abstract ideas, (for which the Turkish is indebted
 to the Arabic alone,) but fitted to paint the stronger
 passions, and to express in the most concise and
 forcible manner, the mandates of authority. Their
 riches consist of cattle, horses, arms, and various habiliments. How lamentable
 to think, that with persons so interesting, and a
 character so energetic, they unite such confirmed
 habits of idleness, violence, fraud, and treachery!
 From the rising of the sun till his disappearance,
 the males are employed only in smoking, convers-
 ing, inspecting their cattle, or visiting their ac-
 quaintance. They watch at night for the purpose
 of plunder, which among them is honorable in pro-
 portion to the ingenuity of the contrivance, or the
 audacity of the execution. Their families are gen-
 erally small, and there is reason to believe that
 their numbers are not increasing. But my experi-
 ence among them was too short to enable me to
 point out the checks which operate to counteract
 the natural tendency to multiply."

[Walpole's Travels in the East.]

Missionary Zeal in a Negro.
 The following singular instance of missionary
 zeal is related in a letter received by the Homer,
 just arrived from Charleston: An old negro, nearly
 70, brought from Africa at nine years of age, a
 barber by trade, who had wrought himself and his
 wife free, and then saving a good deal of money,
 resolved to revisit his native country, for the pur-
 pose of imparting the knowledge of Christianity to
 the people. For the last two years he had been
 making preparations, and endeavouring to per-
 suade his apprentices and friends to go with him.
 The apprentices agreed to go, but when the time
 arrived, they all drew back except one. The be-
 ginning of last summer, he purchased a schooner
 and set sail, and has not yet been heard of. Im-
 mediately before sailing, he waited on an old lady
 to bid her farewell. "Why John," said she, "you
 are a very old man; you cannot be of much use."
 "Mistress," said he, "I think I know as much of
 my own country talk yet, as to tell them that white
 men is not so bad as they think them; and if God
 spares my life a few years, I think I can do them
 good. I don't expect to find one relation alive;
 all dead; but me no care; will do what I can." The
 lady asked him what he would do with his vessel
 when he arrived? "Do?" said he, "why nothing;
 me get there—me no care for the schooner." He
 was sexton, and a member of one of the Epis-
 copal churches in Charleston.—Lon. Ev. Mag.

INTERPREMENT.

Spiritous liquors are so cheap, that almost any
 person may get intoxicated with a few cents. So
 long as this is the case, it is in vain to expect the
 establishment of sober habits by restrictive regula-
 tions. The nation wants money for governing
 purposes. Why then not lay a tax on liquor,
 which would so increase its price, that the lower
 classes could only be able to obtain it in small
 quantities. We know of no other country where
 it is attempted by the civil power, to regulate the
 quantity a man should drink. But it is the policy
 of the European states, to check the evil, by a re-
 medy which increases their finances and lessens
 the burdens of the people. In whatever point of
 view we contemplate the matter, we are irresist-
 ibly compelled to think, that a tax on spirituous li-
 quors, is the only rational mode of stopping those
 flood-gates of vice and immorality, by which the
 country is deluged from an improper indulgence
 in its use.

Utility of Sabbath Schools.—Sunday Schools
 seek the improvement of both soul and body. The
 habits of industry, order, and sobriety, obedience
 to parents, respect to authority, personal cleanli-
 ness, and kindness of disposition to one another,
 which the children are taught in these schools,
 are blessings which more immediately regard the
 present life, and which tend to soften & ameliorate
 the general features of society. But Sunday
 School instruction, taking a higher direction from
 this, leads the blind and ignorant to the Bible, the
 foundation of light and knowledge, and is often
 blessed by God, to the conversion of the individ-
 ual. The salvation of the immortal soul is the ul-
 timate and grand object of all Sunday School in-
 struction.

A forcible appeal to the unconverted.—When the
 lamented Henry Obokiah was about to be received
 into the church in Torrington, Conn. he re-
 quested Mr. Mills to give him an opportunity to
 address the assembly on the occasion, which he
 forgot. Afterwards Henry with a broken heart,
 said to him, "You no let me speak, Sir—I sorry."
 There was no remedy. But said Mr. Mills,
 "What did you wish to say, Henry?" He replied,
 "I want to ask the people, what they all
 waiting for? They live in Gospel land—hear all
 about salvation—God ready—Christ ready—all
 ready—Why they don't come to follow Christ?"

Rev. Dr. Jarvis's Sermon.
 A SERMON preached at the Old South Meet-
 ing-House, before the 4th Auxiliary Education
 Society of Young Men of Boston, Jan. 23, 1892,
 on the occasion of their 3d Anniversary, by SAMUEL
 FARNER JARVIS, D. D. Rector of St. Paul's
 Church, Boston, and President of the Society.—To
 which are added, the Treasurer's Report for the
 year 1891, and the Constitution of the Society, to-
 gether with a List of Officers and Members.

Persons who preserve and bind Sermons & other
 Pamphlets, are informed that there are but few
 left of the edition of this excellent Sermon. For
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 nam's Pulpit Assistant, (a work of the same class
 as Simon's Skeletons of Sermons,) in pocket vol-
 umes, Hartwell Home's new work on Biblical
 Criticism, 3 vols; Works of Bacon and Leighton,
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Dr. Baldwin's Sermon.

JUST published and for sale by LINCOLN & ED-
 MANIS, No. 53, Cornhill.

A Sermon, delivered by Dr. BALDWIN to the peo-
 ple of his charge, on the Duty of Parents to their
 Children, & published at their request. Price 17 cts.

The immense importance of a faithful dis-

charge of the duty of parents, as involving the hap-
 piness of society, and the future welfare of their
 offspring, recommend this judicious and interesting
 discourse to an extensive patronage. April 27.

Medford Academy for Young Ladies.

(First house on Andover Turnpike 4 1-2 miles
 from Boston.)

CONTINUES open for the reception of pupils,
 to whose moral and improvement every at-
 tention will be paid. The situation of the Acad-
 emy is high and airy, and in one of the most pleas-
 ant towns in the Commonwealth.
 The course of education includes Reading, Writ-
 ing, Arithmetic, English Grammar, Rhetoric, Com-
 position, Geography, with the use of Globes and
 Maps, Philosophy, Ancient and Modern History,
 Astronomy, and Botany.
 Plain and Ornamental Needlework, Drawing,
 and Painting in crayons, chalk, and water colors—
 Transparencies, Figures, Landscapes, and Flow-
 ers—on paper, silk, and velvet.
 The French Language, Music, and Dancing,
 taught by approved masters.
 Terms made known on application at the Acad-
 emy, or to REV. JOHN PERCIE, Brookline.
 JOHN TAPPAN, Esq., Boston.
 MR. HENRY HOMES, Boston.
 MR. ASHUR ADAMS, Medford.
 April 27.

SISTER-STREET ACADEMY.

MR. GRAGG respectfully informs his friends
 and the public, that his School continues for
 the instruction of young Ladies and Gentlemen in
 all the various branches usually taught in similar
 literary institutions. The local situation of his Se-
 minary, (being at a suitable remove from the hurry
 and bustle of business; yet sufficiently central,) is
 remarkably well adapted to literary pursuits;—as
 there are no splendid objects to attract the sight,
 nor noise incompatible with the closest application
 to study. The friends of religion and literature,
 who may intrust their children to his care and in-
 struction, may place unlimited confidence in his best
 exertions, to improve the manners and morals of his
 pupils, and to facilitate and speed their progress in
 those arts and sciences, to which their attention
 may be from time to time directed. Those who
 are not satisfactorily acquainted with his religious
 and literary character, and talent for teaching, he
 can refer to the President and Professors of Harvard
 University, and many other gentlemen distinguish-
 ed for piety and letters. Price of Tuition from 10
 to 60 dollars, per quarter, or term of 12 weeks.
 Boston, April 27. * W. GRAGG, Preceptor.

HARD WARE.

No. 33, Union Street.
 HOMES & HOMER have received per Ship
 Mount Vernon, Susan and Parthian, from Liver-
 pool, and London Packet, from London, a general
 assortment of Cutlery and Hard Ware Goods,
 which they offer for sale upon good terms for Cash
 or Credit. April 27.

Domestic Cotton and Wollen Goods.

HENRY FISKE, & CO. No. 63 Broad-street,
 Corner of Commercial-street,
 Are receiving every week from the Manufacturers,
 a general assortment of American Manufactured
 Goods—Consisting of bleached and unbleached
 Shirting and Sheetings; Stripes, Checks, Ging-
 ham, Chambray; Denims Bedtickings, &c.; War-
 ranted Cotton Yarn, Numbers from 6 to 30; Bales
 and Boxes Carded Wicking; Broadcloths, Black,
 Blue, Mixed and Drab, various qualities; Satin-
 nets; Cassimeres, various colours and qualities;
 Frocking; Knit Vests and Drawers; Coating.
 Also—20 Bales Upland Cotton; Do. Wool;
 Weaver's Reeds; Fishing Lines of Johnson's patent
 improved Manufacture of best hemp.
 Account Books; Paper, various qualities.
 Liberal advances made on Goods consigned for
 Sale. April 27.

BUCK ON EXPERIENCE.

JUST published, and for sale by LINCOLN &
 EDMANIS, No. 53, Cornhill.
 A Treatise on Religious Experience; in which
 its nature, evidences & advantages are considered.
 By CHARLES BUCK.—Price, 1 dollar.
 "Vital religion, or Christian experience,"
 has in every age been denied by the opponents of
 truth; but its reality and importance are asserted
 from the Scriptures, and are attested by all true
 Christians. This treatise is justly held in high
 estimation, as presenting a luminous view of this in-
 teresting subject; and at a period like the present,
 when religious experience is so frequently repre-
 sented as fanaticism, it may be highly beneficial
 for the friends of truth to promote the circulation
 of a work which exhibits the subject in a scriptural
 and impressive manner. (Every 6th copy free.)
 April 27th.

MERRIMACK ACADEMY.

THE summer term of this Academy, will com-
 mence on Wednesday the first day of May
 next. Mr. Morse continues in the school and will
 be assisted through the summer by Miss Harriet
 Wood, of Newburyport. The Trustees believe
 themselves that the instruction, and the price of
 Tuition and Boarding, will give satisfaction to all
 who may attend. By order of the Trustees,
 JEREMIAH SPOTFORD, Secretary.
 Bradford, (East Parish,) April 20, 1892.

Dorchester Seminary for Young Ladies.

MISS TOPLIFF respectfully informs that her
 Academy continues open for the reception
 of Young Ladies.
 Her residence is healthful and pleasant, situat-
 ed five miles from Boston, near the Rev. Mr. Cas-
 man's Meeting-house, and no attention is given
 to facilitate the progress of her pupils, in the
 or ornamental branches of education. Terms,
 Tuition from \$6 to 10 per Quarter—Board, \$5
 per week. Music taught if desired.
 Reference is made to the Rev. J. Colman, and
 to those parents who have hitherto honored her
 by their patronage. 6w * April 18.

BOOT AND SHOE MANUFACTORY.

No. 63, Cornhill.

WILLIAM S. CHADWICK, has on hand
 sale, and is constantly manufacturing, Lad-
 ies', Gentlemen's, Misses', Children's and Boys'
 Shoes, comprising the most extensive assortment
 that can be found at any store in this city, viz:
 Ladies black kid and morocco Shoes with and
 without heels of every description; Ladies black
 and coloured English kid and Dress Shoes, very
 elegant; Ladies English mazerine blue, purple